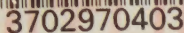


1971

1971



FCH LEARNING CENTRE
UNIVERSITY OF GLOUCESTERSHIRE
Swindon Road
Cheltenham GL50 4AZ
Tel: 01242 532913

Swindon Road Cheltenham
Gloucestershire GL50 4AZ
Telephone: 01242 532913



UNIVERSITY OF
GLOUCESTERSHIRE
at CHELTENHAM *and* GLOUCESTER

RE

NORMAL LOAN



Digitized by the Internet Archive
in 2025

https://archive.org/details/bwb_KV-424-255

AN INTRODUCTORY
HEBREW GRAMMAR

WITH

PROGRESSIVE EXERCISES IN READING, WRITING, AND POINTING

In demy 8vo

HEBREW SYNTAX

BY THE LATE

A. B. DAVIDSON, Litt.D., LL.D.

PROFESSOR OF HEBREW AND OLD TESTAMENT EXEGESIS
NEW COLLEGE, EDINBURGH

THIRD EDITION. 10s. NET

"A companion volume to the author's 'Introductory Hebrew Grammar,' the excellence of which may be inferred from the number of editions through which it has passed. . . . This 'Syntax' is, undoubtedly, the best of its size hitherto produced in this country, and is in every way well adapted for students and for practical teaching."—*London Quarterly Review*.

EDINBURGH: T. & T. CLARK, 38 GEORGE STREET

AN INTRODUCTORY HEBREW GRAMMAR

WITH
PROGRESSIVE EXERCISES IN READING
WRITING, AND POINTING

BY THE LATE
A. B. DAVIDSON, LITT.D., LL.D.
PROFESSOR OF HEBREW, ETC., IN THE NEW COLLEGE, EDINBURGH

REVISED THROUGHOUT BY
JOHN EDGAR McFADYEN, B.A.(OXON.), M.A., D.D.
PROFESSOR OF OLD TESTAMENT LANGUAGE, LITERATURE, AND THEOLOGY
TRINITY COLLEGE, GLASGOW
AUTHOR OF
"THE MESSAGE OF ISRAEL" (THE CHALMERS LECTURES)
"INTRODUCTION TO THE OLD TESTAMENT" ETC.

(TWENTY-FOURTH EDITION)

PARK LEARNING CENTRE
UNIVERSITY OF GLOUCESTERSHIRE
P.O. Box 220, The Park
Cheltenham GL50 2QF
Tel: 01242 532721

EDINBURGH: T. & T. CLARK, 38 GEORGE STREET

PRINTED IN GREAT BRITAIN BY
MORRISON AND GIBB LIMITED

FOR

T. & T. CLARK, EDINBURGH

LONDON: SIMPKIN MARSHALL, LIMITED

NEW YORK: CHARLES SCRIBNER'S SONS

FIRST EDITION	1874
TWENTIETH EDITION	(entirely re-set, and revised throughout) 1916
" " " "	(reprinted) 1919
TWENTY-FIRST EDITION	(revised throughout) 1921
TWENTY-SECOND EDITION	(revised throughout) 1923
" " " "	(reprinted) 1925
" " " "	(reprinted) 1927
TWENTY-THIRD EDITION	1930
TWENTY-FOURTH EDITION	1932
" " " "	(reprinted) 1936

PREFACE TO THE NINETEENTH EDITION.



AT the request of the publishers I have undertaken the revision of the late Professor A. B. Davidson's *Hebrew Grammar*. With some reluctance, I confess; for it is always dangerous to touch the work of another man, especially when that other is a master, and his work, in its original form, has achieved an almost unique popularity, as attested by eighteen successive editions. But two considerations decided me to make the attempt. Firstly, eighteen years of experience in teaching the grammar and dealing with students in their initial struggles with the language, have convinced me that there were not a few perplexities which did not readily resolve themselves to men who had only an average stock of patience and linguistic interest. And secondly, the publishers gave me an absolutely free hand. Of the liberty thus generously accorded, I have made very ample use. With the exception of the vocabularies (which, however, have been slightly extended by the addition of proper names) and of the exercises for translation (which again have been in places considerably modified) little remains of the original *Grammar* but the order of the sections.

The following are some of the features of that *Grammar* which seemed to call for special attention in a revision.

(i.) The very important sections 1-10, on a complete under-

standing of which practically everything depends, were somewhat abstract in their complexion; and their usefulness, it seemed to me, might be considerably enhanced by fuller explanations and a more liberal use of illustration. (ii.) The sections in small print created a problem for the beginner. He began by assuming that their contents could be safely ignored at first, and usually ended by ignoring them altogether. But these sections sometimes contained matter of first-rate importance. I have endeavoured to reduce the small print to a minimum, weaving the more important matter into the regular sections, and omitting whatever it did not seem strictly necessary for the beginner to know, though there is room for legitimate difference of opinion as to where this line ought to be drawn.¹ (iii.) The many references to Old Testament passages, which not one student in a hundred ever looked up, I have omitted, giving instead one illustration (or more) which I have quoted in full. A vivid illustration of an important principle strengthens the learner's appreciation and grasp of the principle; and, for this reason, I have throughout the book made comparatively lavish use of illustration, and—in the earlier sections—also of transliteration, in order that the beginner might be in no doubt as to the pronunciation of Hebrew words. (iv.) Frequently ditto marks were used to indicate, not that the word above was to be repeated, but that the analogy of the preceding column was to be followed; in such cases I have written the word in full. In other cases again (*e.g.* § 29) the paradigms were too brief and left the student in the lurch just at the point where he most needed guidance. Doubtless perfect familiarity with earlier

¹ Throughout the translation exercises, *e.g.*, I have indicated the *Methegh*; also the accents *Šilluq* and *'Athnah*, where the vowels were affected.

analogies would have enabled him to fill in the gaps, but the average student could not do so with any confidence. In such cases I have written the paradigm in full, leaving nothing to guess-work or possible misconstruction. (v.) The vocabularies preceding the exercises were not seldom incomplete. No doubt the necessary words could always be found in the longer lists at the end of the book; but the fact that some words were given raised the very natural presumption that all would be given, and the student, when he came to the translation, was often disappointed to find himself confronted with words to which his previous preparation, however careful, gave him no clue. I have therefore considerably extended the vocabularies to the sections, so as to include all the words necessary for translation. (vi.) Some sections (*e.g.* on perfect and imperfect § 46, numerals § 48) contained no exercises—neither Hebrew into English, nor English into Hebrew; others contained only one or the other. To every section where these were wanting I have added translation exercises of both types, on the principle that one cannot see too much of a language one is trying to learn. (vii.) I have added to each translation exercise, beginning with the very first, two or three sentences of unpointed Hebrew for pointing as well as translation. As an exercise, pointing is almost as useful as translating from English into Hebrew, and it has a fascination all its own.

In every discussion and explanation I have endeavoured to place myself at the beginner's standpoint, and, so far as possible, to offer a treatment which would be sufficient for him without extraneous help. There is doubtless an inevitable amount of drudgery in the study of any language; but the fundamental principles of Hebrew are really so few and so pervasive that, if they are properly understood, the strain upon the memory (except for vocabulary) is very

little. The all but universal repugnance to the study of the language is explained partly by the fact that it is begun later in life than other languages, at a time when men's minds are less responsive to, and more intolerant of, a new and unfamiliar discipline; but it is due also in part to the mistaken idea that its principles are intricate and haphazard. Nothing could be further from the truth, and I have sought to leave upon the reader's mind the conviction of the essential simplicity and regularity of the language.

Despite the many modifications which I have introduced, I have worked with a full sense of the respect and gratitude due to the noble scholar whose vital interpretation of the Old Testament so charmed and stimulated the successive generations of students and preachers who fell under its spell; and I could not wish for the grammar, in its new form, any better fortune than that it should win as many friends and exercise as wide an influence as it has done in the past.

I desire to acknowledge my special obligations to Professor Arthur Ungnad's *Hebräische Grammatik*, which seems to me the most attractive treatment the subject has received in our generation.

JOHN E. MCFADYEN.

UNITED FREE CHURCH COLLEGE,

GLASGOW,

23rd September 1914.

PREFACE TO THE TWENTIETH EDITION.

IN a little more than a year, another edition of the *Grammar* has been called for. This fact, coupled with assurances I have received from many parts of the world,—from professional scholars and teachers on the one hand, and from students on the other—encourages me in the hope that the revision was not undertaken in vain.

This edition is not a mere reprint of the last. The book has been entirely reset. I have numbered practically every paragraph in this new edition throughout, so that it ought to be more convenient for purposes of reference.

I have also incorporated suggestions submitted to me by various scholars, more particularly by the following, whom I desire herewith to thank—Rev. Canon Fowler, D.C.L., Hebrew Lecturer in the University of Durham; Rev. Prof. A. C. Welch, Th.D., of New College, Edinburgh; Rev. Prof. J. A. Selbie, D.D., of U.F. Church College, Aberdeen; and the Rev. Prof. J. Strahan, D.D., of Magee College, Londonderry.

JOHN E. McFADYEN.

UNITED FREE CHURCH COLLEGE,
GLASGOW,
1st July 1916.

PREFACE TO THE TWENTY-FIRST EDITION.

THE urgent demand for a new edition of the *Grammar* is a welcome reminder that the upheaval caused by the Great War has not so seriously affected the study of ancient languages as some had feared. This is as it should be. The present is rooted in the past, and the accurate knowledge of a great literature is impossible without some acquaintance with the language in which it was written.

I have taken the opportunity of removing a few slight typographical blemishes, and of incorporating, where possible, suggestions made by various scholars, in particular by Geoffrey N. Bacon, Fellow and Tutor of St. Chad's College, Durham.

JOHN E. MCFADYEN.

UNITED FREE CHURCH COLLEGE,
GLASGOW,
11th November 1921.

PREFACE TO THE TWENTY-FOURTH EDITION.

THE demand for a new edition of the *Grammar* has furnished me with the opportunity of improving it at many points.

JOHN E. MCFADYEN.

TRINITY COLLEGE,
GLASGOW,
2nd December 1932.

CONTENTS.



SECTION	PAGE
Introduction	I
1. Hebrew Alphabet	4
2. Vowel Sounds. Vowel Letters	7
3. External Vowel Signs, Massoretic Points	13
4. Coalition of Massoretic and Textual Vocalization	19
5. Principles of the Syllable	21
6. The Vowel System and the Tone	24
7. Daghesh. The Letters <i>B^ghadhk^ephath</i>	30
8. The Gutturals	34
9. The Quiescents	37
10. The Accents. Methegh. Maqqeph. Pause. Q ^e rê. K ^e thibh	38
11. The Article	42
12. Personal Pronouns	45
13. Demonstrative, Relative, Interrogative, and other Pronouns	46
14. Inseparable Prepositions	50
15. The Conjunction	53
16. The Noun. Inflection	54
17. Cases. Construct state	58
18. First Declension	63
19. Pronominal Suffixes	66
20. The Verb. Perfect	71
21. The Imperfect, &c.	76
22. Verb Active and Stative (Transitive and Intransitive)	80
23. Jussive, Cohortative, Waw consecutive	82
24. Scheme of the Regular Verb	88
25. Niph'al	89

SECTION	PAGE
26. Pi'ēl, Pu'al, Hithpa'ēl	91
27. Hiph'il, Hoph'al	95
28. Skeleton Paradigm of Regular Verb	97
29. Second Declension	99
30. Third Declension	104
31. Verbal Suffixes	106
32. Irregular or Weak Verbs	112
33. Pe Nun Verbs and Nouns	113
34. Pe Guttural Verbs and Nouns	115
35. Pe 'Aleph Verbs	118
36. 'Ayin Guttural Verbs and Nouns	120
37. Lamedh Guttural Verbs and Nouns	122
38. Lamedh 'Aleph Verbs and Nouns	124
39. Pe Yodh and Pe Waw Verbs	127
40. 'Ayin Waw and 'Ayin Yodh Verbs	131
41. Nouns 'Ayin Waw and 'Ayin Yodh	134
42. Double 'Ayin Verbs	137
43. Nouns Double 'Ayin	140
44. Lamedh He Verbs	143
45. Apocopated Forms and Nouns Lamedh He	146
Doubly Weak and Defective Verbs	151
Table of Irregular Nouns	153
46. Perfect, Imperfect, and Participle	155
47. The Adjective, Comparison	161
48. The Numerals	163
49. Particles	167
English-Hebrew Vocabulary	171
Hebrew-English Vocabulary	189
Paradigms of Verbs	207
The Accents	230
Index of Subjects	232
Index of Hebrew Words	235

INTRODUCTION.

INTRODUCTION.

THE beginner should enter upon his study of Hebrew with the assurance that it is not only not more difficult, but in some important respects easier, to acquire a working knowledge of that language than of most others. With a reasonable amount of intelligent application, he will more quickly learn to read a piece of ordinary historical narrative in Hebrew than in Latin, Greek, or German.

Hebrew, of course, has difficulties of its own, which must be frankly faced. Of these the three which meet the beginner on the threshold are (i.) the strangeness of the alphabet, (ii.) the fact that the language is read from right to left, and (iii.) the unlikeness of some of the sounds to any in our own language. A little practice reduces the first two difficulties to the vanishing point: the third is more serious. There are, *e.g.*, two *k* sounds and two *t* sounds, one in either group having no equivalent in English. Thus if, for the one *k* which appears in *kōl*, the word for *all*, we substitute the other *k*, we get the word for *voice*. Unless, therefore, we learn from the beginning to make some distinction between these sounds—and this is not easy—in pronunciation, we shall be in perpetual danger of confusing totally dissimilar words. (iv.) Another difficulty is that the roots are almost entirely trilateral,¹ with the result that, at first, the verbs at any rate all look painfully alike—*e.g.* *malak*, *zakar*, *lamad*, *harag*, &c.,—thus imposing upon the

¹ עקרב *qrb* may be a genuine quadrilateral; but behind most quadrilaterals (cf. כרמל *krml*, *garden-land*) lies a trilateral root (*e.g.* כרם *krm*, *vineyard*). There are probably also biliteral roots (§§ 40, 42).

memory a seemingly intolerable strain. Compound verbs are impossible: there is nothing in Hebrew to correspond to the great and agreeable variety presented by Latin, Greek, or German in such verbs as *exire, inire, abire, redire*, &c.; *ἐκβαίνειν, ἐμβαίνειν, ἀναβαίνειν, καταβαίνειν*, &c.; *ausgehen, eingehen, aufgehen, untergehen*, &c. Every verb has to be learned separately: the verbs *to go out, to go up, to go down*, are all dissyllables of the type illustrated above, having nothing in common with each other or with the verb *to go*.

But against these difficulties have to be set facts which weigh more heavily on the other side. (i.) The working vocabulary of Hebrew is comparatively small. Many rare words occur, as we should expect, in books like Job; but the running vocabulary of average prose is meagre and simple. To know a dozen or even half a dozen chapters thoroughly is to have the key to an immensely wider area. (ii.) The noun has no case-endings, and the verb has only two tenses. What a contrast with the elaborations of Latin and Greek, especially, *e.g.*, of the Greek verb! (iii.) Hebrew syntax, though it has many subtleties of its own, is, broadly speaking, extremely simple, as a glance at any literal translation of the Old Testament, with its ever recurring *and*, will show. The clauses in a Greek or Latin sentence are built together: in Hebrew they are laid together. By the use of particles, participles, relative and other subordinate clauses, a number of thoughts are expressed in those languages in their perspective and relation to each other and presented as an artistic whole—it may be with only one principal verb. The Hebrew habit is to co-ordinate rather than to subordinate, and one principal verb follows another with a regularity which reminds one of the simple speech of children. A piece of idiomatic Greek, such as the introductory words of Luke's Gospel, does not readily go into Hebrew. Even simpler Greek would become simpler still in Hebrew. Take, *e.g.*, Mat. 27. 28–30: *καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέθηκαν αὐτῷ, καὶ πλέξαντες στέφανον . . . ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ . . . καὶ γονυπετήσαντες . . . ἐνέπαιξαν αὐτῷ . . . καὶ*

ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον, &c. These participles would in Hebrew be most naturally rendered by finite verbs, and the passage would run as follows: "and they stripped him and put a scarlet robe on him and plaited a crown . . . and put it upon his head and kneeled . . . and mocked him . . . and spat on him and took the reed," &c. Manifestly this makes for syntactical simplicity. (iv.) When the principles underlying the language—which are simple enough—are understood, it is found to be characterized by an altogether extraordinary regularity. Hebrew is methodical almost to the point of being mechanical. The so-called irregular verbs, *e.g.*, are, for the most part, strictly regular, springing no surprises, but abundantly intelligible to one who understands fundamental principles. It is therefore of the utmost importance that the learner be at pains to understand those principles from the very beginning, passing over nothing which he does not clearly see and which he has not thoroughly grasped; and if he goes forward to the study of the language with a faith in its regularity, he will find its very phonetic and grammatical principles to be instinct with something of that sweet reasonableness, that sense of fair play, we might almost say that passion for justice,¹ for which the Old Testament in the sphere of human life so persistently and eloquently pleads.

¹ Cf. the striking words in Deut. 16. 20, "Justice, justice shalt thou pursue." Illustrations of the principle of compensation will appear *passim*.

OF SOUNDS AND WRITING.

§ I. HEBREW ALPHABET.

Name.	Form.		Sound and Sign.	Signification of the Name	Numerical Value.
		Final.			
<i>Ā-leph</i>	א		'	Ox	1
<i>Bêth</i>	ב		b, bh	House	2
<i>Gî-mel</i>	ג		g, gh	Camel	3
<i>Dâ-leth</i>	ד		d, dh	Door	4
<i>Hê</i>	ה		h	Air-hole <i>or</i> Lattice-window ?	5
<i>Wāw</i>	ו		w	Hook	6
<i>Zâ-yin</i>	ז		z	Weapon	7
<i>Hêth</i>	ח		h	Fence	8
<i>Têth</i>	ט		t	Snake ?	9
<i>Yôdh</i>	י		y	Hand	10
<i>Kaph</i>	כ	ך	k, kh	Bent hand	20
<i>Lâ-medh</i>	ל		l	Ox-goad	30
<i>Mêm</i>	מ	ם	m	Water	40
<i>Nûn</i>	נ	ן	n	Fish	50
<i>Şâ-mekh</i>	ס		ş	Prop	60
<i>Ā-yin</i>	ע		'	Eye	70
<i>Pê</i>	פ	ף	p, ph	Mouth	80
<i>Çâ-dhê</i>	צ	ץ	ç	Fish hook ?	90
<i>Qôph</i>	ק		q	Eye of needle <i>or</i> back of head ?	100
<i>Rêsh</i>	ר		r	Head	200
<i>Şên, Shên</i>	ש	שׁ	s, sh	Tooth	300
<i>Tāw</i>	ת		t, th	Sign or cross	400

The shapes of the letters appear originally to have roughly represented the objects denoted by their names, *e.g.* שׁ (*sh*) suggests *tooth*, for which the Hebrew word is *shēn*. These resemblances, which are often remote and obscure in the present alphabet, were frequently more obvious in the older form of the alphabet, in which, *e.g.*, the letter ‘*áyin*, which means *eye*, was represented by ○, and the letter *tāw*, which means *cross*, by ✕ or †.

1. These 22 letters are all consonants. The vowels, which were not originally written, came, in course of time, to be indicated in a manner which will be explained in §§ 2-4. The absence of vowels from the alphabet, and the consequent appearance of no letters but consonants in the original form of the Hebrew text, might be regarded as a grave misfortune, and likely to expose interpretation to ambiguity: the consonants דבר, DBR, for example, can be read to mean *speak*, or *speaking*, or *he spoke*, or *word*, or *pestilence*. In point of fact, however, these conflicting interpretations are generally little more than theoretical possibilities: the context usually puts the matter beyond doubt, just as, in an English sentence written with consonants alone, it would be tolerably easy to discover whether FR stood for *far*, *fare*, *fair*, *fear*, *fir*, *fire*, *for*, *fore*, *four*, *fur*, *fray*, *free*, *fry*, or *fro*. The proof that vowels are by no means indispensable to a rapid and accurate appreciation of meaning may be found in the fact that in Pitman's phonetic shorthand, the reporting style, which practically dispenses with vowels, can be read with perfect ease.

s is sometimes mistaken by beginners for an *α*: this it could not be, as it is a consonant. Similarly *y* is mistaken for a *γ*, whereas *γ* (as in *yet*) must be represented by ' (*γôdh*).

Hebrew is written from right to left.

Observe how the following letters are distinguished : (1) נ נכב *ḥ* is round, ב *ḥ* has a "tittle" (Mat. 5. 18) at the lower right-hand corner, נ *n* is square, while ג *g* is broken at the foot ; (2) ד *d* is square at the top, ר *r* is round, ך *ḥ* final *ḥ* is like ד *d*, but comes below the line ; (3) ת *t* is open at the top, ח *ḥ* is shut, and

ח *ch* has a foot at the left ; (4) ו ן ן. ף *y* does not touch the line, ן *w* does, ז *z* has a cross-stroke at the top and is wavy, while ן final *n* comes under the line ; (5) ס ס. ס *s* is round, and ס final *m* is square ; (6) ט מ. ט *t* is open at the top and מ *m* open at the foot ; (7) ע צ ף. ע (transliterated by ') has its tail turned to the left, צ *c* curves first to the right, ף final *c*, droops its tail straight down.

2. It is very important to learn from the beginning, so far as possible, the distinctive sounds of the various consonants for which we have no precise equivalent, and especially of those consonants whose sounds more or less closely resemble each other. Hebrew, *e.g.*, never confuses ח (*t*) with כ (*t*), nor כ (*k*) with ק (*q*), nor ה (*h*) with ח (*h*), nor ס (*s*) with צ (*c*). The letter א (transliterated by ') expresses simply the emission of the breath. It may be well heard if in such words as *re-enter*, *co-operate*, the stream of sound of the first vowel be suddenly shut off, and the second vowel uttered with a new emission of breath. Its appearance and effect at the beginning of a Hebrew word may be roughly compared to that of the letter *h* in the word *hour*. To transliterate the English word *am*, for example, into Hebrew, we should require to begin with the consonant א, representing the emission of the breath ; so that, ignoring the vowel (which we have not yet learned to write), the word would be אס (= ' *m*, not *am*).

The letter ח is a deep guttural sound like *ch* in the Scotch word *loch* or the German *Macht*.

The letter ף had also two sounds, the one a sharp guttural sound bearing the same relation to א that ח bears to the simple ה, the other a vibratory palatal sound like the French *r*. Greek could not reproduce this consonant adequately any more than English ; it transliterates it sometimes by a smooth breathing (ר״פ = ' *Αμαλῆκ*), sometimes by a rough breathing (ר״פ = ' *Ηλῆ*, also ' *Ηλει*), sometimes by γ (ר״פ = *Γάζα*). Our transliteration is always ' , and some modern pronunciations scarcely distinguish it in sound from א ; but an attempt should be made to give it a guttural quality.

The lingual sound ט *t* is produced by pressing the flat of the tongue to the top of the mouth ; in ח *t* the tip of the tongue touches the teeth.

The letter ק *q* (by some transliterated *k*) is much stronger than כ *k*, and is pronounced farther back—at the back of the palate. It must not be pronounced like *qu*.

The sign ש *Shin* sounds *sh*; ש *Sin* sounds *s*, and ס is scarcely distinguishable from it: in the Old Testament they are sometimes, though rarely, interchanged, *e.g.* סכר for שכר *to hire*.

The letter צ *z* is a sort of hissing *s*. It bears the same relation to ס *s* as ט *t* does to ת *t*. The traditional *ts*, which has sometimes been retained for conveniently distinguishing צ from the other sibilants ש, ז, is a quite incorrect transliteration.

3. The six letters ת פ כ ב ג נ have a double pronunciation, which will be explained in § 7. Suffice it here to say that, when they have a point in their bosom, they are hard, and pronounced thus: ב *b*, ג *g* (as in *gas*, never as in *gem*), ד *d*, פ *p*, ת *t*; when they have no point (*e.g.* ב, ג, &c.) they are spirant and usually transliterated by the somewhat misleading *bh* (pronounced *v*), *gh* (like N. German *g* in *Tage*), *dh* (like *th* in *this*), *kh* *ph* (= *f*) *th*—for which some scholars prefer to adopt β γ δ χ φ θ.

4. The five letters פ צ כ מ נ are written thus: פ, צ, כ, מ, נ, when these letters happen to be the last consonant of a word.

All the finals except מ have a tail coming below the line, and no other letter except ק comes below the line.

ל begins above the line.

EXERCISE. WRITE THE FOLLOWING IN ENGLISH AND HEBREW.

בית, דבר, ירד, ירך, גנב, זקן, ימט, טעם, מעט, עצה, החשך,
קצף, נפים, מגן, מים, רצח, כנען, אתה, און:

bh, b, l, lm, ml, şt, shn, lkh, gdh, dgh, qwm, rç, kph, çw, hm, mş, mt, 'ç, r', 'm, yyn, ngn, mym, 'wphph, hms, çyç, tmm.

N.B.—The forms *bh*, *gh*, &c., represent ב, ג, &c., without the dot; *b*, *g*, &c., the dotted letters ב, ג, &c.

§ 2. VOWEL SOUNDS. VOWEL LETTERS.

1. The vowel system is of fundamental importance. It can only be completely understood by watching the transformations which the vowels of a word undergo in the living

language, but the general principles can be made clear at this stage. There are in Hebrew, as in other languages, short vowels, long vowels, and diphthongs. But in Hebrew, besides the ordinary short vowels, there is a vowel so short as to be practically indistinct; the long vowels may be either pure long or tone-long; and the diphthongs have passed, for the most part, into the form of long vowels. What this means, and when these things occur, will now be explained.

2. *Vowel Sounds*.—The three primary vowel sounds are A I U (pronounced *ah ee oo*), and these may be either long or short. Though it would be scientifically more accurate to begin with the short vowels, let us begin, for convenience' sake, with the

(1) *Pure long vowels*.—The vowels of a Hebrew word are, as we shall see, capable, in certain circumstances, of great transformation: the essence of a pure (or naturally) long vowel is that it cannot, under any circumstances, be modified. For example, the *ô* in *qôṭēl* is a pure long vowel; that is, nothing that can happen to the word (*e.g.* the addition of a suffix) can in any way affect the length or quality of the *ô*, which remains, through all possible transformations of the word, unchangeable. Syllables which, etymologically, would involve the diphthongal formations *ai* (from an original *ay*) or *au* (from an original *aw*) are generally written, instead, with *ê* and *ô*. Cf. sound of *ai* and *au* in French. Thus *gul-lay-tha* = *gul-lai-tha* = *gul-lê-tha*; and *haw-shîbh* = *hau-shîbh* = *hô-shîbh*. (The vowel *ô* is not always diphthongal in origin, but may be long in its own rights, corresponding with the Arabic *â* in cognate words; *e.g.* Hebr. *shālôm* = Arab. *salâmu*; Hebr. *qôṭēl* = Arab. *qâtîlu*: cf. *stone*, Old Eng. *stan*.) Thus the pure long (including the diphthongal) vowels are *â ê î ô û*, all unchangeable, and indicated in transliteration by the circumflex accent. The pure long *â* is much the least common.

(2) *Tone-long vowels*.—In contrast to the pure long vowels which, as we have seen, are long by nature and unchangeable, are the so-called tone-long vowels, which are long only because they happen to be where they are, and which, when their place shifts, no longer remain long. To under-

stand this, it is necessary to remember that by *tone* or *accent* is meant the stress of the voice, and the *tone-syllable* is the syllable of the word on which the stress falls—in *Hebrew*, as a general rule, the last syllable. In the noun *présent*, e.g., the first syllable is the tone-syllable; in the verb *présent*, it is the last. Now the great strength of the Tone in Hebrew, besides demanding for the tone-syllable (as a very general rule) a long vowel, has the further curious effect of lengthening, where possible (this reservation will be readily understood when we reach § 6), the vowel of the preceding syllable. These vowels, thus long or lengthened, are known as *tone-long vowels*. Thus, neither of the vowels in *dābhār* (דבר *word*) is pure long, both are tone-long: the latter is long because (being in the last syllable) it bears the accent, and the former is obliged to be long because it falls immediately before the tone-syllable. The first vowel, of course, need not be *ā*, it might conceivably be *ē* or *ō*, but it must be long: a short vowel in this place would be inconceivable. The moment, however, the word receives an addition, one or both vowels will be instantly transformed: e.g. *dibh'ré*, where the first vowel has changed, and the second almost vanishes (in a way to be explained in § 6). Similarly the *ē* of *qôṭēl* almost vanishes in the plur. *qôṭēlîm*: this is possible only because *ē* is a tone-long (not a pure long) vowel. The *ô* and the *ē* in the word *qôṭēl* happily illustrate the difference between a pure long and a tone-long vowel.—The tone-long vowels are *ā ē ō* (but not *î û*), written with the long mark, to distinguish them from the pure long, which are written with the circumflex.

Of course the vowel of the tone-syllable or the pre-tone may, etymologically, be *pure* long in its own right; e.g. pure long in tone *gādhôl*, 'āšîr; in pre-tone *qôṭēl*, *hēkhāl*.

(3) *Indistinct vowels*.—The great strength of the Tone in Hebrew has the further curious effect of reducing, where possible (this reservation will be readily understood when we reach § 6) the vowels before the pretone to a swift and somewhat indistinct sound, which approximately corresponds to the *e* in the word *the*, and which is represented by the small *e* above the line. For example, the plural of *dābhār*

is *d^ebhārīm*: The last syllable has, as usual, the tone; the pretonic syllable has a tone-long vowel; and the original long vowel *ā* (long in *dābhār* because it was pretonic), now that it is two places from the tone, vanishes into the indistinct *e*. This, of course, can never happen where the first vowel is *pure* long; e.g. *kôkhābh* could never become *k^ekhābhīm*, but only *kôkhābhīm*, though *rōmah* (with only a tone-long *ō*)¹ naturally becomes *r^emāhīm*. When this indistinct sound is attached to one of the four guttural letters פ ת ה א, it becomes more distinct, and definite vowels are written, less distinct than full vowels, but more distinct than the indistinct vowel which follows ordinary consonants. These vowels are transliterated by ^{a e o} above the line; thus, *h^amôr*, *r^emôr*, *h^olê*. In spite of the identity of transliteration, there is, as we shall see in § 8, no possible confusion between this *e* (with gutturals) and the other.

(4) *Pure short vowels*.—The three primary pure short vowels are *a i u*: *a* could be deflected into *e* (cf. *a* in *many*: and *ketch* for *catch*) and even into *i* (as *instant* in careless speech becomes *instint*); *i* could be deflected into *e* (as *kitchen* in careless speech becomes *ketchen*), and *u* into *o*—the root *qudsh*, seen in (*el*) *quds*, the modern Arabic name for Jerusalem, becomes, with suffix, *godshî*. But these bald statements can hardly be understood till we come to the study of actual words. The short vowels are therefore *a e i o u*, and, in transliteration, receive no accentual mark.

3. *Vocalization*.—(a) All the Semitic Alphabets consisted originally of consonantal signs only (§ 1. 1). In course of time the need, or at least the desirability, of expressing in some way the vowels of a word came to be felt. To meet this need, instead of adding new letters to the alphabet, three of the existing consonants, י ו ה,² were drawn upon to

¹ This word belongs to a familiar group of nouns in which, for good reasons to be afterwards explained (§ 29), the penult has the accent, while the last syllable is unaccented.

² א, as an indication of long *a* (e.g. שנת *shenâ*, *sleep*), may be here ignored, as it is rare and late. Such a form as קם for *qâm* (*he arose*) is extremely rare.

represent certain vowels.¹ As these signs, however, were not now *exclusively* reserved to represent vowels, but could still retain their full consonantal force, this device might be supposed to lead to confusion. In point of fact this is not so: for, as every Hebrew syllable must begin with a consonant, these letters, if they appear at the beginning of a syllable, are necessarily consonantal; they will (with one or two trifling exceptions) be vocalic only at the end. In ים, e.g., the י is consonantal (*yām*, sea), in מי it is vocalic (*mî*, who). Similarly הם is *hēm* (they), but מה is *mâ* (what).

At the end of any other syllable than the last, however, ה has its consonantal force of *h*; e.g. מהפכה = *mahpēkhâ* (overthrow). Here the last ה represents a vowel, but the first is a consonant: this, however, is perfectly natural, as the root verb, from which this noun comes, is הפך *haphakh* (to turn), where ה, coming first, must be a consonant.

(b) On account of their being used to indicate vowels, the letters י ו ה have sometimes been called *vowel letters*, or vocalic consonants (also *matres lectionis*); it is altogether reasonable that these letters should be reserved to indicate only important vowels. Generally speaking, therefore, they are never used to indicate short vowels (in the few cases where this happens, it is considered an anomaly, and attention is called to it in a footnote to the Hebrew text): it would not be even conceivable that they should be used to indicate the indistinct vowel ^e. They represent therefore the long vowels; and, broadly speaking, the pure unchangeably long rather than the tone-long. This, too, is eminently reasonable, that the vowels most deserving consonantal representation are those which, like the consonants, form an integral and immovable part of the word.

(c) The following is the usage, when the consonants in question are used to represent vowels:

¹ This would occur doubtless first of all in cases where these letters had been ultimately consonantal: e.g. *a* before י (i.e. *aw*) would pass (through *au*) into *ô*; so *uw* into *û*; *ay* (*ai*) into *ê*; and *iy* into *î*. Thus י would come in time to stand for long *o* and *u*, י for long *e* and *i*.

ה represents, chiefly,¹ the long *a*;

י represents the long *i* or the long *e*;

ו represents the long *o* or the long *u*.

Thus, independently of the special system which was later devised for the accurate representation of the vowels, we know that מה is *ma*, לי *li* or *le*, לו *lo* or *lu*, סוסי *sosi*, *sose*, *susi* or *suse*. Only a knowledge of the language, of course, will enable us to decide between these possibilities; but within these narrow limits words containing long vowels may be accurately read.

(*d*) But though ה represents, as a rule, long *a*, it does not follow that every long *a* should be represented by ה; in point of fact, this distinction is reserved only for a long *a* at the end of a word.² *E.g.* סוסה = *sûsâ* (*mare*), but דַּבְּחָר = דבר (*word*), and even קָמִיִּם = קמים (*arising*, plu. ptc.).

(*e*) Similarly, at the end of a word, all the other long vowels, *e*, *i*, *o*, *u*, are regularly represented by a consonant: קָמִי = *qâmê* or *qâmî*, קָמוּ = *qâmô* or *qâmû*. When any of these four long vowels, however, occurs in any other place than at the end, a distinction is usually drawn between the pure long and the tone-long vowels. Broadly speaking, the tone-long vowels are not represented by a consonant, while the pure or naturally long vowels are: *e.g.* לֵב = *lēbhābh* (*heart*), where the *ē* is only tone-long and changeable, capable of vanishing into *e*; whereas שִׁירָה = *shîrâ* (*song*), where the *i* is pure long, and constant. So בֹּקֶר, *bôqer* (*morning*), where the *ô* is tone-long and changeable; but כּוֹכַב, *kôkhābh* (*star*), where the *ô* is pure long and unchangeable. Though the usage is to represent the pure long vowel consonantally, this is not invariable: *e.g.* קִיטֹר (*thick smoke*), may also be written קטור or even קטר; so קֹטֵל = קטל or קטל (*killing*, ptc.), קֶרֶבִּיִּם = כְּרוּבִים or כְּרִיבִים (*cherubs*). But it is an almost invariable usage that the merely tone-long vowel does not have consonantal representation: *e.g.* *lēbhābh* could not be לֵיב. So, for קֹטֵל we may not write קוטל or קטיל.

¹ Sometimes also long *e* and *o*, but never *i* or *u*.

² The pronominal suffixes, however, *ka*, *ha*, *ta*, are usually written without ה; thus כָּ, not כַּה, &c. Cf. § 19.

EXERCISE. WRITE THESE WORDS IN ENGLISH LETTERS.

מה, מי, מימי, לי, לו, לין, לון, שירו, קומה, לולי, שירות,
היניק, הושיעה, סוסים, הוריתי, קול, קולותינו, עוף, הובישו,
הילולי, הוליכו, נא:

Write these Hebrew words, expressing the vowels by *vowel letters*:

qûm, qôm, shîr, shîrîm, şûs, şûsôthênû, qôç, lî, lô, lû, mê,
mêshîbh, môth, hêlil, hûl, hîlâ, hôçî', çîph, mêqîç, tõbhê, nîrî.
hôshîbhû, hôlikhû, lûlê, mênîqôthênû.

§ 3. EXTERNAL VOWEL SIGNS. THE MASSORETIC POINTS.

1. So long as Hebrew was a living language, the helps to vocalization described in § 2. 3, though scanty, might be found sufficient. But when the language ceased to be spoken and became unfamiliar, fuller representation of the vowels was needful for correct reading. The proof of this is that the vowel-less text was frequently read in one way by the Greek translators, and in another by the later Jewish scholars who added the vowels. *E.g.*, Gen. 47. 31, "Jacob bowed upon the head of the *bed*" (miṭṭâ); but in LXX, "of the *staff*" (maṭṭe). (Cf. Heb. 11. 21.) The consonantal outline is the same for both words, המטה: had the vowels been original, the mistake could not have been made. So in Amos 9. 12 the *Edom* of the original becomes *men* (= Hebr. 'adam) in the translation (cf. Acts 15. 17); and in Zeph. 1. 10, "the *fish-gate*," הרנים *haddāghîm* of the original, becomes "the gate of the *slayers*," הרנים *hōr'ghîm*, in the translation. (This last passage also incidentally illustrates the early confusion of ר with ר.) The necessity for determining the exact sense, in combination with the literary activity of the time, gave rise to the present very complete system of vowel signs.

As the pronunciation of the language was not expressed by signs but handed down by tradition, this tradition became an important

branch of study. The word for "tradition" is *Massôrâ*, under which term was embraced the whole Textual Criticism of the Scriptures, including the vocalization and reading. Hence those who employed themselves about this have been called Massoretes, and the new system of vowel signs introduced by them is named the Massoretic System of Points.

The history of this system is difficult to trace. The names of its authors are quite unknown. So complicated and perfect a machinery of signs could have been matured only very slowly and by successive generations of labourers. The system probably dates from the sixth and seventh centuries; neither Jerome (d. 420 A.D.) nor the Talmud (c. 500 A.D.) appears to know anything of vowel *signs*. Being the result of a formal scientific effort to express the pronunciation of the language, it is, like all systems of vowel notation arising in similar circumstances, completely phonetic; the new signs, however, are not regarded as integral parts of the word and are not placed among the consonants, but, with rare exceptions, beneath or above them, *outside* the word.

The names given to the vowel signs probably have some reference to the action of the mouth in uttering the sounds. These sounds are contained in the first syllable of most of the names.

2. TABLE OF EXTERNAL VOWEL SIGNS OR MASSORETIC POINTS.

FIRST CLASS.		SECOND CLASS.		THIRD CLASS.	
A sound.		I and E sounds.		O and U sounds.	
Short vowels	$\left\{ \begin{array}{l} p\acute{a}thah \text{ — } a \text{ fat} \\ e.g. \text{ בַּר } badh \end{array} \right\}$	$\left\{ \begin{array}{l} h\grave{ı}req \text{ — } i \text{ pin} \\ e.g. \text{ בֵּן } min \\ s\grave{g}h\acute{o}l \text{ — } e \text{ pen} \\ e.g. \text{ הַלֵּקָם } helqām \\ h\grave{ı}req \text{ — } \acute{ı} \text{ ravine} \\ e.g. \text{ הַסֵּדֶךְ } hāsīdikh \end{array} \right\}$		$\left\{ \begin{array}{l} qibb\acute{u}ṣ \\ e.g. \text{ מִשְׁלָכָה } mushlakh \\ gam, haṭ\acute{u}ph \text{ — } o \text{ on} \\ e.g. \text{ הַדְּלִישָׁם } hōdlishām \\ sh\grave{ı}req \text{ — } \acute{u} \text{ true} \\ qibb\acute{u}ṣ \end{array} \right\}$	
Long vowels	$\left\{ \begin{array}{l} qāmeṣ \text{ — } ā \text{ calf} \\ e.g. \text{ קָם } qām \\ \text{דָּבָר } dābhār \end{array} \right\}$	$\left\{ \begin{array}{l} ḡerē \text{ — } ē \text{ ē pain} \\ e.g. \text{ הֶגֶךְ } hēḡ \\ \text{כָּבֵד } kābhēdh \end{array} \right\}$		$\left\{ \begin{array}{l} e.g. \text{ קֹם } or \text{ קָם } qūm \\ hōlem \text{ — } ō \text{ bone} \\ e.g. \text{ דֹּר } dōr \\ \text{פֹּה } hōḡ \end{array} \right\}$	
Indistinct vowels	$\left\{ \begin{array}{l} \text{simple } sh\acute{w}a \dots \text{ — } \acute{ı} \\ e.g. \text{ דָּבָר } d\acute{ı}bhār \\ \text{composite } sh\acute{w}as \\ or \text{ haṭeph\acute{s}} \dots \text{ — } \acute{a} \\ e.g. \text{ הַדְּבָרִים } h\acute{ı}dhāshēm \end{array} \right\}$	$\left\{ \begin{array}{l} e.g. \text{ סָפָרָם } s\acute{p}hārām \\ e.g. \text{ יֵהוּז } yeh\acute{ı}zaḡ \end{array} \right\}$		$\left\{ \begin{array}{l} e.g. \text{ בָּקָרָם } b\acute{ı}qārēm \\ e.g. \text{ הַדְּהָשֵׁם } h\acute{ı}dhāshēm \end{array} \right\}$	

N.B.—In the above illustrations I have intentionally written words involving the pure long $\acute{ı}$ without the vocalic letter ' which usually accompanies them, in order to exhibit the vowel signs by themselves. The customary spelling will be explained in § 4.

(1) This vocalic system, ingenious and comprehensive as it is, has one or two disadvantages, which, however, are more apparent than real. (a) It does not distinguish between long *i* and short *i*. E.g. in הִשְׁמִדוּם (*he destroyed them*) the first *i* (in *hish*) is short, while the second is long. But the explanation simply is that, as every Hebrew syllable must begin with a consonant, and the last syllable must therefore be *dhām*, not *ām*, consequently the second syllable is not *midh*, but *mi*: and then to the first two syllables we have simply to apply the rule that the vowel of an unaccented shut syllable (*i.e.* one ending in a consonant) is short, while the vowel of an open syllable (*i.e.* one ending in a vowel) is long. Therefore the first *i* is short and the second long, and there is no real confusion:—*hish-mi-dhām*.

(b) The risk of confusion, however, would seem to be much greater with the sign ◌ִ, which may represent two vowels not only of different classes (first *ā*, and third *o*) but even of different quantity (long *ā*, and short *o*). Doubtless the reason for the identity of sign was the approximate similarity of sound between these two vowels; just as *a*, in words like *small*, is pronounced like *o*, and as, in some parts of England, words like *demand*, *command*, are pronounced not quite, but almost, like *demond*, *commond*, with the *o* somewhat sustained—something like *demaend*, &c. It is convenient, however, for us to make a rather more definite distinction between the two sounds represented by ◌ִ, by pronouncing the one as *ā* and the other as *o*. Here, again, there is no real confusion, as there is always some feature of the Hebrew word which puts the quality of the vowel beyond doubt; e.g. in בֹּקְרָם (*boqrām*, their morning) the last ◌ִ is *ā*, because the last syllable is accented, and therefore has the tone-long vowel (therefore *ā*), while the vowel of the first syllable, being shut and unaccented, will be short (therefore *o*). So לִשְׁפֹךְ דָּם (two words treated as one) = *lishpokh-dām* (*to shed blood*). The same principle essentially applies to וַיָּאָרָא *way-yā-qom*, “and he arose” (the dot in the ‘ doubles it, cf. § 7. 3, hence *yy*), though, for a reason to be afterwards explained (§ 23. 3. 4), the accent falls on the penult. This

syllable is open (and accented), therefore the vowel must be long (i.e. $\bar{a}$), the last syllable is shut and unaccented, therefore its vowel must be short (i.e. o). Thus this part of the word could not be *yoqom*, nor *yoqām*, nor even *yāqām*, but only *yāqom*.

(2) *Long and Short signs*.—(a) There are five short signs, viz. $_$, $_$ (short), $_$, $_$, and $_$; and five long, viz. $_$, $_$ (long), $_$ or $_$ (long), $_$ and $_$.

The pure long and the tone-long, $\hat{a}$, $\bar{a}$, &c., are expressed by the same sign.

(b) There is good ground for regarding $_$, though usually short, as, in certain cases, a long vowel—sometimes tone-long, as in the first syllable of words like מֶלֶךְ *mélekh* (*king*), where it regularly takes the accent; sometimes pure long (arising out of *ay*), e.g. תִּבְחָנָה *tibhkéná* (*they weep*, fem.), פָּנֶהָ *pānékhá* (*thy face*).

(c) Short *u* is expressed by *qibbûç*, as שֻׁלְחָן *shul-hān* (*a table*). Long $\hat{u}$ was usually already represented in the text by *waw*, in which a point was inserted, forming *shûreq*, as קוּם *qûm*, pointed קוּם (*to arise*; not קוּם). When *waw* was not already expressed in the text, $\hat{u}$ was indicated by *qibbûç*, as קוּם *qûm*, pointed קוּם.

(3) *Indistinct vowels*.—(a) *Sh'wa simple and composite*.—The name *sh'wa* was given to that indistinctest of all sounds resembling the swift *e* in *the*, § 2. 2. 3. Its sign is $_$. This *sh'wa* (which appears in many cases to have formerly been assimilated in sound to a neighbouring vowel: e.g. סֹדֹם is in Greek Σόδομα, whence comes our Sodom) is now so indistinct that the class of vowel to which it belongs cannot be detected, and hence it is common to the three classes.

(b) The other three indistinct vowels approached so much towards distinctness that the class of vowel sound to which they belonged could be detected, though they did not reach the rank of full vowels, § 2. 2. 3. They thus seemed to stand midway between the simple *sh'wa* and true vowels, and are indicated by signs compounded of simple *sh'wa* and the three short vowels $_$, $_$, $_$. Hence they are often named *Composite sh'was*. Being also vocalic sounds perceptibly of the nature of the short vowels they are often

called *swift* or *hurried* short vowels: *hātēph pathah*, *hātēph ṣ'ghôl*, *hātēph qāmeç*. This peculiar degree of vowel sound was heard chiefly in connection with the consonants called *gutturals*, § 8, e.g. חֵמֹר *hēmôr*, *ass* (not חִמֹר), אֵמֹר *ēmôr*, *say* (not אִמֹר), חֵלִי *hēlî*, *sickness* (not חִלִי); and occasionally, though rarely, with others, e.g. where a letter is followed by the same letter, as עֲנִי ('*an'ni*, *my bringing of clouds*), where עֲנִי ('*an'ni*) might have been expected.

(c) The sign of simple *sh'wa* , is also put under every consonant without a vowel of its own, if it be sounded and not final, § 5. 6 b. The *sh'wa* in this position is called *silent*, having no sound. E.g. in נִקְטַל *niqtāl* (*killed*, etc.), the ק has , under it, because, unlike נ and ט, it has no vowel of its own; on the other hand, ל, though, like ק, it has no vowel of its own, is written without , because it is final.

(d) It is unfortunate that the same sign , should be used to indicate both sound and silence—on the one hand, an indistinct vowel, on the other, merely the end of a syllable; but, as we shall see, there is little possibility of confusion in practice. It ought to be remembered that two sounded or vocal *sh'was* cannot come together; e.g. such a form as דְּבַרֵּי *d'bh'rê* is manifestly impossible: therefore when two *sh'was* occur together, as in יִקְטְלוּ (*they kill*), the first must be silent *sh'wa* ending the syllable (*yiq*), and the second the vocalic *sh'wa* beginning the new syllable *lû* (or perhaps even constituting by itself the second syllable *l'*; cf. § 5. 2).

(4) *Position of the vowel sign*.—(a) The vowel sign stands under the consonant after which it is pronounced, as מַר *mār*, *bitter*, נָמֵר *nāmer*, *a leopard*; with the exception of הֹלֵם, which stands over the left corner of the consonant which it follows, as חֹק *hōq*, *statute*, קָטֹן *qātōn*, *little*, and שֹׁרֵק, which has the compound sign, as סוּס *śūs*, *a horse*. Final *kaph* occurs only with *qāmeç* and *sh'wa*, and these it takes in its bosom (not beneath it), as בָּרַךְ, בָּרַךְ, *b'khd*, *bākh*, *in thee*.

(b) A *hōlem* preceding שׁ coincides with its point, as מֹשֶׁה *mōshe*, *Moses*, not מֹשֶׁה. But there is no possible ambiguity; for as the consonant מ at the beginning *must* have a vowel to follow it, and as none is visible, not even a *sh'wa*, the vowel must be concealed somewhere—it is really the vowel .

absorbed in the point of the ψ . Similarly a *hōlem* following ψ coincides with its point, as שִׁנְא *sônē'*, *hating*. Here again there can be no dubiety: the word could not be read as *s'ne'*, which would be שִׁנְא. The figure ψ will be *sho* at the beginning of a syllable, and *os* elsewhere, as שֹׁמֵר *shô-mēr*, *keeper*. This could not be *osmēr*, for then we should have a word beginning with a vowel, which is impossible; יִרְפֹּשׁ *yir-pōs*, *he treads*. There is no temptation to read the last syllable of this word as *shō*, for the פ could not then be construed in the word at all. The first syllable is manifestly *yir*: the פ must therefore begin a new syllable, and be accompanied, if not by a full vowel, at least by a sounded *sh'wa*. But there is no *sh'wa*, therefore the dot on the right tip of the ψ indicates the vowel *ō*, and the second syllable must be *pōs*.

(c) When *hōlem* precedes the letter א at the end of a word or syllable, the point is placed on the right apex of the letter, as בָּא *bō'* (*enter*); when it follows, the point is on the left apex, as אֵב *'ōbh* (*necromancer*). When the א begins a syllable, the *hōlem* occupies its proper place, as בָּאֵם *bō'ām* (*their entering*).

EXERCISE. TRANSLITERATE THE FOLLOWING HEBREW WORDS INTO ENGLISH, AND ENGLISH INTO HEBREW WITH MASS. VOWELS.

יָד, גֵּר, חֵן, חֶק, גֵּם, עַל, שׁוּם, אֵם, אֵת, עֵבֶר, בָּהּ, דֵּב, צַר,
צָרָה, עִיר, אֵלֵל, חֶזֶק, אֲשֶׁר, רָפֵשׁ, שִׁפְט, קֵם, רָץ, רוּץ, הֶגֶם,
וּ, דִּבֵּר, אֵמֶת:

gam, bōr, bōsh, shūbh, shîr, shôr, shām, hōq, 'im, 'im, kōl,
qôl, 'am, har, rōbh, rûç, h'rogh, çel, hêç, māshāl, m'shal,
qôṭēl, shālôm, yārûç, qômām, po'lo, 'ešoph, heç'zîq.

§ 4. COALITION OF THE MASSORETIC AND TEXTUAL VOCALIZATION.

(a) The Massoretes are supposed to have abstained from any alteration of the written consonantal text. The rudimentary vowel system expressed by the vowel letters remained

untouched. At the same time their own system was not a mere supplement to this, but a thing complete in itself. It thus happens that in all those cases where a textual vowel already existed, there is now a double vocalization, the textual and the Massoretic, the effect of which is to confuse the beginner. Thus on the older system, *qôl* would be קול (*voice*), and *shîrâ* שירה (*song*); with the Massoretic vowels alone, these words would be respectively written קל and שׁר. But in reality the vowels were added to the existing consonantal text, which motives of reverence left intact, and in which the naturally long vowels were, largely, already consonantally represented. Therefore we have the forms קול and שׁירה, in which the vowels are practically written twice. Forms like these graphically represent to us two widely separated stages in the development of Hebrew vocalization.

(b) A vocalic consonant, used as a *consonant*, is not usually followed by that same consonant used as a vowel: in such a case only the vowel sign is written, e.g. מִצְוֹת *miçwôth* (*commandments*), in which the ו must be consonantal (*w*; cf. sing. מִצְוָה *miçwâ*), is better than מִצְוֹוֹת (in which the first ו would be consonantal and the second vocalic). Again, in such a word as עֲוֹן *âwôn* (*iniquity*), the ו must be consonantal (*w*), as the first syllable is עַ, and a consonant is needed to start the new syllable.

(c) There is a manifest disinclination to multiply these consonants, in their vocalic use, within the same word: consequently the same consonant is seldom twice thus used in consecutive syllables; e.g. שִׁירִים (*shîrîm* for שִׁירִים *songs*), קָטְלָהּ (*q'tālâhû* for קָטְלוּהוּ *they slew him*).

(d) When the consonantal letter is present (as in חֵיק *hêq*, *bosom*) the syllable is said to be written fully (*scriptio plena*); when it is absent (חֵי) the syllable is said to be written defectively (*scriptio defectiva*). See also § 9.

(e) When vowels are written fully, i.e. with the vowel sign and the vocalic consonant, the Massoretic point stands in its proper place under the consonant which it follows, except *hôlem*, which is placed over the *waw*; e.g. חֵי (not חֵיל) *hîl* (*to writhe*); חֵיל *hêl* (*rampart*), but חוּל (not חוֹל) *hûl* (*sand*).

Exercise. Write the words in Exercise § 2 with the Massoretic as well as Textual vowels.

§ 5. PRINCIPLES OF THE SYLLABLE. READING.

1. (a) Hebrew is a strongly accented speech, and the Accent or Tone to a great extent rules the various vowel changes in the language. It is important to know where the accent falls, as the same word, differently accented, may have two widely different meanings; *e.g.* נָחָה *nāḥâ*, *she rested*, but נָחָה *nāḥâ'*, *he led*; so בָּנִי (בָּנִי) *bānû'*, *they built*, but בָּנִי *bānû*, *in us*. Usually, however, the accent falls on the last syllable of the word, *e.g.* יָשָׁר *yāshâr*, *upright*, זָקֵן *zāqên*, *old*; in certain cases it may fall on the penult, *e.g.* קֶרֶן *qêren*, *horn*; אוֹז *'ôzen*, *ear* (§ 29).

(b) If the accent be on the penult, either the accented penult or the unaccented final must be open; *e.g.* סֵפֶר *sêpher*, *book*; קָטַלְתָּ *qātáltâ*, *thou hast killed*.

2. *Kinds of syllable.*—A syllable ending in a vowel is called *open*, as קָ *qā*; one ending in a consonant is called *shut*, as קָל *qal* (*light, swift*). Every syllable must contain a vowel, and the sh^was or indistinct sounds are not usually considered sufficiently vocalic to form syllables; *e.g.* זְקֵנִים *(elders)* would contain two syllables, *z'qēnîm*. Some, however, regard sh^wa, simple and composite, as (like the full vowel) constituting a syllable, and would consider this word trisyllabic *z'qēnîm*. In prose, little depends upon the decision of this question.

3. (a) *Vowel of the syllable.*—The vowel of an open syllable is long, *e.g.* חָ in חָכָם *hākhām* (*wise*); it *may* be short if it has the accent, as חַ in שָׁמַיִם *shā-mā-yim* (*heavens*). The vowel of a shut syllable is short; it *may* be long if it has the accent. In נִקְטַל *niqtāl* (*killed, etc.*), *e.g.*, the *i* of the first syllable, which is shut, is short, while the *ā* of the last syllable, though it is also shut, is long, because that syllable, being the last, is accented. (The sign ך could not therefore be *o*, which, being short, would imply that the syllable was unaccented.) So קָטַנְתִּי *qātōntî*, *I am little*.

(b) The vowels *î* and *û* cannot stand in a shut syllable before *two* consonants, even with the accent. We shall see the bearing of this in § 40. 6 a.

4. (a) Another kind of syllable, not uncommon, is the *half open*. It has a short unaccented vowel, but the consonant that would naturally close it is pronounced with a

slight vowel sound after it represented by *sh'wa*, and thus hangs loosely between this syllable and the one following, *e.g.* בִּקְטֹל *biq'tōl*, in *kill*ing; which is not *biq-tōl* nor *bi-q'tōl*; יִשְׁרֵי *yishrê*, which is not *yish-rê* nor *yi-sh'rê* (though, without dividing into syllables a fair transliteration would be *biq'tōl*, *yish'rê*). If the first syllable were absolutely closed, the *sh'wa* would then necessarily be silent, whereas *sh'wa* in words of this kind (as will be seen when the forms are mastered) always represents an ultimate full vowel; *e.g.* the original word from which יִשְׁרֵי comes is יִשְׁרִים *y'shārîm* (sing. יִשְׂרָאֵל *yāshār*, *upright*), and the second vowel, it is felt, ought not to be allowed to disappear absolutely. The vocalic *sh'wa* therefore retains it, so far as it can be retained.

(b) Some scholars, however, emphatically deny the existence of the half-open syllable, treating the *sh'wa* in such cases as silent and the first syllable as shut. Sievers,¹ *e.g.*, says: "A syllable is *either* open *or* closed: there is no such thing as an intermediate." The truth probably is that, for the reason given above, the *sh'wa* was originally sounded, but that in course of time, through rapid or careless speech, it gradually disappeared (just as the *e* has been lost in *past(e)ry*, and as in careless speech the *i* tends to be lost in *family*, and the *o* in *history*). We shall throughout regard the *sh'wa* in such cases as sounded, and the syllable as half open, as some phenomena we shall soon meet can perhaps be better accounted for on this assumption than on the other (§ 6. 2 e).

5. *Beginning of the syllable.*—Every syllable must begin with a consonant: such a word as *ore* would therefore in Hebrew have to begin with an א; thus אֹר or אֹרֶ.

(The only exception is the conjunction וְ *w'*, which in certain cases is written וּ *u*; cf. § 15. 1 c.)

No syllable can begin with more than two consonants (nor even with more than one, if the *sh'wa* under the first consonant be held to constitute a syllable). When a syllable begins with two consonants, *i.e.* if the first consonant has no *full* vowel of its own, the two consonants must be separated by the slight vocalic sound indicated by *sh'wa*, simple or composite, which is placed under the first, as קְטֹל *q'tōl*,

¹ *Metrische Studien*, i. p. 22.

kill, חֶלְמִי *h' Lô-mî*, my dream; i.e. קטל and חלמי are not possible. Hebrew would not say *dream* or *plan* or *umbrella*, but *d'ream*, *p'lan*, *umb'rella*—forms which one may hear from very slow speakers,¹ especially if uneducated. So in modern Semitic speech, *Protestant* becomes *b'rotestanti*. The Semites seem almost constitutionally incapable of pronouncing two consonants together, and Greek, Latin, or modern words involving this collocation are treated, in transliteration, either as above, or by prefixing what is known as the prosthetic aleph (א) to the initial consonant: thus *Scotland* becomes 'iscotalandi² (cf. אֶזְרוֹעַ (rare) and זְרוֹעַ *arm*; so Fr. *esprit* from *spiritus*; Ital. *lo specchio* for *il specchio*).

Thus the place of *sh'wa* vocal, simple or composite, is under the first of two consonants that begin a syllable.

6. *End of the syllable*.—(a) A syllable may end in a vowel or consonant, that is, be either open or shut (§ 5. 2). None but a final syllable can end in more than one consonant, and a final in not more than two (e.g. יָשָׁק *yashq*, he waters), and the two cannot be a double letter. Therefore such a form as קַל *qall* (letters are doubled by the insertion of a point, cf. § 7. 3) is impossible. In its stead appears simply קָל *qal* (light, adj.). A true double letter requires a vowel after it; e.g. קָלָה *qallâ* (fem. of קָל). The seemingly exceptional אַתָּה ('att) thou (fem.), is explained by the fact that the word was originally אַתִּי 'attî (then probably 'att').

(b) *Simple sh'wa silent is placed under the consonant that ends the syllable*, if the consonant be sounded and not the last letter of a word, as נִקְטַל *niq-tâl* (killed). A consonant not sounded (i.e. quiescent) does not take *sh'wa*; e.g. רֵאשִׁית (*beginning*), not רֵאשִׁית *rê-shîth*; בְּיָמֵי (in the days of . . .), not בְּיָמֵי (because the א and י are not sounded), nor does a single final consonant (e.g. שָׁם *there*, not שָׁם), except *kaph*, which takes *sh'wa* in its bosom, probably to distinguish *kaph* ק from *nun* נ (thus לָּךְ *to thee*, not לָךְ *lākh*). But two sounded consonants at the end of a word both take *sh'wa*, as קֹשֶׁט *qōshṣṭ*

¹ Cf. Mr. Chadband's eulogy of "Terewth" in *Bleak House* (ch. xxv.).

² Cf. Principal G. A. Smith, *The Early Poetry of Israel* (Schweich Lectures for 1910), p. 4. Ch. i. has a brief but illuminating discussion on the characteristics of the Hebrew alphabet.

(*truth*). If, however, the first is silent and consequently drops the sh^{wa}, the second drops it too; thus לִקְרַאת *liqrath*, because the *א* is silent.

Words ending in two consonants are rare.

(c) In a few words, e.g. חֶטֶא *hēt*, *sin*, וַיָּרָא *way-yar*, and he saw, or showed, גַּיָּא *gay*, *valley*, the presence of the *א*, though now otiose, is justified etymologically, like the *n* in *condemn*.

(d) Rule for placing *Sh^{wa}*.—The rules in 5 and 6 regarding sh^{wa} (simple and composite alike) may be put briefly thus: *Sh^{wa}* (simple or composite) is to be placed under every consonant without a full vowel of its own, if the consonant be sounded (not quiescent) and not the single final letter of a word.

Examples on the Syllable:

קָטַל *qā-tál*, קָטַלְתִּי *qā-tál-tî*, קָטַלְתֶּם *q^átal-tém*, כְּרָבִים *k^árú-bhí'm*, יִשְׁקָלִי *yish-q^álú'*, הַבְּדִיל *habh-dí'l*, מַמְלָכָה *mam-lé-kheth*, עֲבָדִים *'abhā-dhí'm*, אֶלְהִיד *'lô-hé-khâ*, יִלְדֵי *y^álî-dhé'*, יָשָׁק *yashq*, אָמַר *yē-ā-mér*, חֲלִנִי *h^álā-yé'-nú*.

If, however, the vocal sh^{wa} be counted as syllables (cf. § 5. 2), then we shall have *q^á-tal-tem*, *h^á-lā-yé'-nú*, &c.

EXERCISE. WRITE THE FOLLOWING WORDS IN ENGLISH, DIVIDING THEM INTO SYLLABLES.

אֱלֹהִים, חָלִי, חֲמֹר, אָרִי, מְרַחֵק, הַלְהֵן, נִשְׁקָל, מִצְפָּצִים, לִמְנוֹ, קִצִּיר, לְאֲנָשִׁים, הַקְטִילָה, הַקְטִיל, יָפַת:

Write these Hebrew words: qôṭēl, qām, 'ekhtōbh, māqôm, wlô, mizmôr, qitlû, shāmáyim, qû'mû, lminēhû, ûlyāmím, yéreq, lilqôṭ, mamlākha, lshālôm, shmôním, shnê, mqômî, yêr-shîm, nilham, yisrā'ēl, shmô, ná'ar, h^ámôrîm, le^ásôph, 'āmalnû.

Note.—In the above English words simple sh^{wa}, silent or vocal, is not expressed: the exercise is set partly for practice in placing it. The accent, unless marked, is on the last syllable, both in the Hebrew words and English transliterations.

§ 6. THE VOWEL SYSTEM AND THE TONE.

The principles of this paragraph are of fundamental importance: practically the whole vocalization of the language

depends on them. They should therefore be very clearly grasped before passing on.

The following table is the same as that on p. 15, though the classes of vowels are placed in a different order, to show better some points of connection between them :

	FIRST CLASS. A sound.	SECOND CLASS. Ī and Ē sounds.	THIRD CLASS. O and U sounds.
(a) naturally long vowels	—	—	—
(b) pure short	(—)	—	—
(c) tone-long	—	—	—
(d) vanishing of tone-long	—	—	—
(e)under gutturals	—	— (—)	—

As we have already seen, § 3. 2 b, , though usually short, may be regarded as tone-long in the first syllable of words like מִלֵּךְ, and (written '—) as pure long in forms like תִּגְלֵנָה *tighlénâ* (they reveal, fem.), סִסְיָה *sûséhâ* (her horses).

1. *Unchangeable vowels*.—The vowels in the first line being naturally long, whether pure or diphthongal, remain unaltered in all forms of the word. They are the vowels *ā ī ū ē ô*. Thus the long vowel in the words קָם *qām* (he arose), חֵיק or חֵיק *hēq* (bosom), שִׁיר *shîr* (song), קוֹל *qôl* (voice), סוּס *sûs* (horse)—being naturally long, and therefore (in the case of second and third class vowels) usually, though not necessarily or inevitably, having consonantal representation—remains unchanged through all possible transformations of the word. The pure short vowels also, standing generally in shut syllables (§ 5. 3 a), are from position unchangeable, because, if the syllable be truly shut, it cannot be entered, and the vowel within it is therefore invulnerable. They are *a i u e o*. Thus the first vowel in the words קָמְנוּ *qámnû* (we arose), מֶרְחָק *merhâq* (distance), מִזְרָק *mizrâq* (basin), מוֹשְׁחָת *moshhâth* (ruined, ptc.), מוֹשְׁלָךְ *mushlâkh* (thrown, ptc.), is unchangeably short, because the syllable is shut.

2. *Changeable vowels*.—It will be well at this point to remind ourselves that, though Hebrew has strongly marked peculiarities of its own, the effect of the tone upon adjacent vowels is not without parallel even in our own language

usual, has a long vowel; the pretonic is open (because the last syllable is **רִים** *rîm*) and therefore requires a long vowel, **שֵׁ**; and the syllable before the pretonic being open (**יָ** *yā* in the original singular), must be accelerated by its vowel being reduced to the faintest vocalic sound, viz. *sh'wa*: **יֶ**. Thus the word whose original is **יִשָּׂר** becomes **יִשְׂרִים** and can become nothing else. No more serious violations of Hebrew vocalization could be conceived than such forms as **יִשְׂרִים** or **יִשְׂרִים**. Naturally, the vowel of the syllable before the pretone cannot vanish into a *sh'wa* if it be an unchangeably long vowel (e.g. **כּוֹכְבִים** *kôkhābhîm* (stars), manifestly could not become **כְּכְבִים** *k'khābhîm*, as the *ô* with its consonantal representation is unchangeable); nor can it so vanish if the syllable be shut (e.g. **נִקְטְלִים** *killed*, ptc. pl., could not become **נִקְטְלִים**. The syllable **נִי** *niq* is closed, and its vowel cannot be touched; besides, **נִי** would be an impossible form, as a syllable requires a full vowel).

In the illustration **יִשָּׂר** the vowel of both tone and pretone happens to be *ā*; but any of the long vowels may appear in either place; e.g. **זָקֵן** *zāqēn* (old), **קָטָן** *little*, **לֵבָב** *heart*.

ii. The rules may be summed up as follows: *the final accented shut syllable, and the pretonic syllable, if open, have tone-long vowels; the vowels before the pretonic are, where possible, reduced to sh'wa.*¹

The vowel of the tone or pretone may, of course, happen to be long by nature: **לָשׁוֹן** *lāshôn* (tongue), **נָשִׂיא** *nāsî'* (ruler), **קוֹטֵל** *qôṭel* (killing), **כּוֹכֵב** *kôkhābh* (star).

iii. The indistinct vowel arising from the loss of a vowel of any class under ordinary consonants is *simple sh'wa vocal*; thus **יִשְׂרִים** from **יִשָּׂר**, **לֵבָבִי** (my heart) from **לֵבָב**, **רִמָּחִים** (spears) from **רִמָּח**.² Under *Gutturals* (§ 8), it is one of the *hatephs*, generally *h. pathah* for vowels of first and second class (i.e. not *h. s'ghol* for second class) and *h. qāmeç* for vowels of third

¹ Only in very rare cases and with vowels long by nature in the tone, do indistinct vowels fall in the place immediately preceding the tone, as **כְּתָב** *kethābh* (a writing), **יָקוֹם** (substance).

² This word, accented on the penult in seeming contravention of the rule, will be explained in § 29, and need not now perplex or detain us.

class; thus חָכָמִים from חָכָם (*wise*), חֲלָבִים (not הֲלָבִים) from חָלָב¹ (*fat*, noun), חֲדָשִׁים from חֲדָשׁ¹ (*new moon*, *month*).

(d) i. Two sounded sh^ewa's must never come together (§ 3. 2. 3 d). When, therefore, through processes of inflection (*e.g.* יִשְׂרָאֵל *pl. absolute*, יִשְׂרָאֵל *pl. construct*, § 17) or composition (as when, *e.g.*, the prepositions בְּ *in*, אֶסְּ *as*, לְ *to*, precede a word beginning with sh^ewa: *e.g.* לְמִשְׁחוֹ *to his anointed*; cf. § 14. 1 b) this would happen, *the first becomes a full short vowel, most commonly the vowel hireq*. Thus the impossible יִשְׂרָאֵל becomes יִשְׂרָאֵל *yish'rê*, and לְמִשְׁחוֹ becomes לִמְשִׁחוֹ *lim'shîhō*. In the former word, as so frequently, an original *a* (seen in *sing. yashar*, יָשָׁר) has been thinned to *i* (cf. *instant*, *covenant* becoming in careless speech *instint*, *covenint*; cf. § 2. 2. 4).

ii. If the first of the sh^ewa's be a composite (as will happen when the first consonant is a guttural, cf. § 8. 2 a) the short vowel arising is not *i*, but is generally the full vowel corresponding to the composite sh^ewa. Thus חָכְמִי (from חָכָם *wise*) becomes not חֲכְמִי but חַכְמִי *hak'h'mê*. That is, the flavour of the original vowel is retained; and this occasionally, but rarely, happens with other than guttural consonants; *e.g.* כַּנְּפִי (from כַּנֵּף *a wing*) becomes not כְּנִפִי but כַּנְּפִי *kan'phê*.

(e) The *new syllable* arising with this short vowel in such cases is generally *half open* (§ 5. 4). That is, the יֵשׁ in יִשְׂרָאֵל and the חֶךְ in חֲכְמִי are not completely closed, for the sh^ewa is not silent but sounded; nor yet are the ך and the ך completely open, for that would make these vowels long, thus giving them an importance which the history of the forms shows that they do not deserve. A sh^ewa in such a place (יִשְׂרָאֵל) would have no right to become a long vowel. The syllable is therefore commonly regarded as half open, because it is neither quite open nor quite closed.

These loose or half-open syllables become perfectly easy to understand when we remember that the sh^ewa represents an original full vowel. Or conversely, if by processes of inflection or composition, an original full vowel is reduced to a sh^ewa, the sh^ewa must be sounded, and the syllable to

¹ These words, accented on the penult in seeming contravention of the rule, will be explained in § 29, and need not now perplex or detain us.

which it belongs is regarded as half open. If it were to be regarded as closed, then the sh^ewa would be silent, and the original full vowel would have disappeared without trace: whereas it is one of the fundamental principles of Hebrew to conserve, in whatever way possible, the ultimate elements of words. *E.g.* to consider the first syllable of יִשְׂרָאֵל as closed and the sh^ewa as silent would obliterate the fact that originally a full vowel (*a*) stood between *sh* and *r* (pl. יִשְׂרָאֵל, sing. יִשְׂרָאֵל). The only way of preserving this in the derivative form of the word is to treat the sh^ewa as sounded, not silent, and therefore to regard the syllable as half open: we therefore transliterate *yishrê* rather than *yishrê*. This principle covers most of the illustrations of the half-open syllable. *E.g.* Imperatives (2nd pl.) like קָטַלְהוּ (*kill*) are half open, because the sh^ewa corresponds to a full vowel in the singular קָטַל *kill* (i.e. *qīl'lu* from *qīl*: the original *ō* is now represented by *ē*).

Similarly with nouns: בְּרָכָה *b'rākhâ* (*blessing*) with a suffix becomes (first בְּרַכְתִּי, then) בִּרְכָתִי, i.e. not *birkāthî*, but *bir'khāthî* (*my blessing*).

(f) The principles stated in sub-paragraphs (b) and (c) are carried out both in nouns and verbs. There are, however, two remarkable exceptions.

First, the law in (b) regarding the tone-long vowel in the final accented shut has not been carried out fully in the case of the vowel *a*. (i.) *Verbs* always write *á* for *ā* (except in pause; cf. § 10. 4 a). Thus קָטַל *qātál*, *he killed*, not קָטַל—that is, the last syllable, though accented, has the *short* vowel, if it be *a*. This *á* in verbs is subjected to change precisely as if it were *ā*. (ii.) *Nouns* regularly write *a* for *ā* in the hurried form known as the construct state, to be described in § 17. 2 a. Thus the construct of יִשְׂרָאֵל (not יִשְׂרָאֵל).

Second, in opposition to the law in (c), in the case of *verbs*, the sh^ewa stands not in the second place from the tone but immediately before it. Thus, while the noun (or adjective) inflects יִשְׂרָאֵל, יִשְׂרָאֵל (fem.) *y'shārâ* (*upright*), the verb inflects יִשְׂרָאֵל, יִשְׂרָאֵל *yāsh'râ* (*he, she, was upright*), the sh^ewa being sounded to represent the original vowel *a*. So adj. חָכָם (*wise*), חֲכָמָה; vb. חָכַם (*he was wise*), חֲכָמָה. (But see § 10. 2 b.)

EXERCISE. CORRECT THE FOLLOWING WORDS.

לִבִּי, מְדַבְּרִים, וְגִנִּים, חֲדָשִׁים, כּוֹכָבִים, קָטְלוּ, קָטְלָתָם,
קָטְלָנוּ, קָטְלָנוּ, סִפְרִים, עֲנָבִים, צִדְקָתָנוּ, דְּבָרֶיהָ, גְּדוּלִים,
הַקִּימוֹתָם, שְׁמִים, חֲכָמָה, אֲלָפִים, תָּשׁוּב, יָקוּם:

Note.—The accent falls on the last syllable, unless where otherwise indicated.

§ 7. DĀGHĒSH. THE LETTERS “B^EGHADHK^EPHATH.” (SPIRANTS.)

1. The word *Daghesh* is from a root which possibly expressed the idea of *hardness*. The sign of *Daghesh* is a point in the bosom of a letter, and this point was used (i.) with the ב נ ד כ פ ת letters to indicate their harder pronunciation (ב *b*, &c.); and (ii.) with consonants generally, to denote duplication—or more strictly, a strengthening, which can best be indicated by duplication. The former is called *Daghesh lene*, the latter *D. forte*.

2. *Daghesh lene*.—(a) Hebrew has not two sets of consonants for the sounds *b g d k p t* and their softer forms *bh gh dh kh ph th*. It distinguished the sounds by means of the point *Daghesh* (§ 1. 3). The harder sounds it expressed by inserting the point, as ב *b*, פ *p*, ת *t*, &c., leaving the unmodified consonant ב פ ת, &c., to express the weaker *bh ph th*, &c. The softer sounds were natural or easy only after vowels; hence the rule:

The six letters ב נ ד כ פ ת (therefore known as *b'ghadlk'-phath*) are hard and therefore have *Daghesh lene* whenever they do not immediately follow a vowel sound: when they do immediately follow a vowel sound they do not take the *Daghesh*—thus זָכַר *zā-khār* (he remembered), יָזַכַּר *yiz-kōr* (he remembers). The first כ follows a vowel (*ā*), and therefore has no *daghesh*; the second כ does not follow a vowel (as the first syllable is closed, *yiz*), and therefore has the *daghesh*. Hence these letters receive the point: *always* at the beginning of a sentence or clause; *always* in the middle of a word after a shut syllable; and *generally* at the beginning of words.

(b) For this purpose vocal sh^ewa, simple or composite, has the same effect as the full vowels; e.g. זָכֹר *z^ekhōr* (*remember*), חָכִים *h^ekham* (*wise*; § 6. f, I. ii.). Such forms as זָכֹר חָכִים are impossible, as they would imply that no vowel preceded the כ, which would again imply that ׀ and ׀ were silent—a manifest absurdity. In this way we can easily tell, in the case of the b^gghadhk^fphath letters, whether a syllable is half open or not; e.g. בִּלְבָבוֹ (*in his heart*) must be *bil^ebhābhō* (pronounce *bil^evavo*). If pronounced *bilbavo*, it would require to be written בִּלְבָבוֹ. This would be wrong, as the original word for *heart* is לֵב; *his heart*, by § 6. 2 b c, is לֵבָבוֹ (§ 19); and this vocal sh^ewa, representing an original full vowel ē, must not be allowed to disappear into a *silent* sh^ewa. Being therefore sounded, it keeps the possible daghesh out of the following *beth*.

(c) The only other thing that need here be said is that Hebrew does not point mechanically, but considers words in their relations to each other. Therefore, if a word beginning with a b^gghadhk^fphath letter be very intimately connected with an immediately preceding word ending in a vowel, the two words are treated practically as one, and the daghesh is not inserted. Contrast, e.g., וַיְהִי־כֵן *and it was so*, Gen. I. 7 (where the connection is very intimate, and further indicated in Hebrew by the hyphen; cf. § 10. 3) with וַיְהִי כֵן *and it came to pass, when, &c.*, Gen. 6. 1 (where the connection is broken, and a new start is made with כֵן).

3. *Daghesh forte*.—(a) Hebrew does not write a double consonant. To indicate that a consonant is doubled, or rather strengthened, it inserts in it a point, as קָלִי *qal-lū* (*they were swift*). When so used the point is called D. *forte*. The syllable before this daghesh is necessarily shut, for קָלִי = קָלִי, and its vowel therefore short. *Daghesh forte* can be inserted in the letters י and ו when they are used consonantly; thus צִיָּה *ṣiyyā* (*dryness*), חִיָּה *hiyyā* (*he preserved alive*), צִיּוֹן *ṣiyyôn* (*Zion*), צִוָּה *ṣiwwā* (*he commanded*), צִוִּי *ṣawwû* (*command, imp.*), קָוָם *qawwām* (*their line?*). There is no danger of this duplicated *waw* being confused with the vowel *shûreq*, because, in the nature of the case, a duplicated letter must be preceded by a vowel, and, conversely, if there be a vowel before the ו, then the ו must = *ww* and not *û*. If, e.g., in קָוָם

we gave א the value of *ā*, there would be no consonants with which to read the vowels — and — . The word is therefore = קוּוּם, i.e. *qawwām*.

The duplicated consonant should be distinctly and firmly enunciated, as in Italian.

(b) When, by processes of inflection, a consonant is written twice, with a *silent* sh^ewa between, d. forte is used; thus נתַּנְנוּ *nāthannū* (*we gave*) becomes נַתַּנּוּ. But if the sh^ewa be *vocalic*, the daghesh f. must not be used; thus קִלְלַת *qil'lath* must not be written קִלְלַת *qillath*, because the sh^ewa is sounded, representing as it does an original *ā* (קִלְלָה *q'lālā*, *curse*, noun).

(c) It is important to note that the gutturals (i.e. א ה ח ע) cannot be duplicated, and therefore cannot take daghesh forte. Thus we cannot write בָּעֵר (he burned, consumed), or שָׁחַת (he destroyed). See § 8. 4 c.

4. D. *lene* is peculiar to the six *B^eghadhk^ephath*; but these letters, like all consonants except the gutturals, may be doubled and take daghesh forte; thus שִׁבְּרַת *shibbēr* (*he broke in pieces*). In these cases it is the hard sound of the consonant that is doubled: i.e. we say *shibber*, not *shivver*; so סַפֵּר *sappēr* (*relate, imp.*), not *saffēr*.

Daghesh forte and daghesh lene can never be confused, because daghesh forte, as we have seen, is always preceded by a vowel; daghesh lene, never. Thus in מִדְּבָר *midhbār* (*wilderness*) the daghesh in the ב is necessarily d. lene: were it d. forte, it must have a full vowel before it to constitute the closed syllable ending in the first *beth*, whereas it has no vowel at all. Even if it were possible, as it is not, to regard the sh^ewa as vocalic, it could not form the vowel of the assumed closed syllable. Consequently this word could not conceivably be read as *midh'bbār*: the last syllable is בַּר, but the one before it could not possibly be דָּבַר—between the ד and the ב there would need to be a full vowel, e.g. דֶּבַר. On the other hand, the daghesh in the *beth* of the word מְדַבֵּר *m'dhabbēr* (*speaking, etc.*) is necessarily d. forte, because it is preceded by a vowel. Consequently there is never any real confusion.

5. *Omission of Daghesh forte*.—In the case of the consonants ק נ מ ל ו י, when written to a sh^ewa, the d. forte is very frequently omitted where

usage would lead us to expect it; e.g. הַיָּאֵר (not הַיֶּאֵר) *the Nile*, עִוְרִים (not עִוְרִים) *blind*; הַלְלוּ (not הַלֵּלוּ) *praise ye*, הִנְנִי (not הִנְנִי) *behold me*, מְבַקְשִׁים (not מְבַקְשִׁים) *seeking*, יִקְחוּ (not יִקְחוּ) *they will take*. This also applies to sibilants, esp. when followed by a guttural; e.g. כִּסְאוֹ (not כִּסְאוֹ) *his throne*; so יִשָּׂאוּ (not יִשָּׂאוּ) *they will lift up*. It is most natural to regard the sh^wa as vocalic (since it must have been sounded in the original form of the word) and the previous syllable consequently as half open.

6. *Insertion of Daghesh forte.*—D. forte is sometimes inserted in a consonant to secure the more audible enunciation of the sh^wa under it; e.g. עֵנְבִי ‘in-n^bhê for עֵנְבִי ‘in-bhê (*the grapes of . . .*). This is known as *D. forte dirimens*. In certain cases two words, of which the first ends in ך, ך, or ך, may be closely connected by the insertion of a D. forte at the beginning of the second word; e.g. עָשִׂיתָ וְאָה *thou hast done this*. This always happens when זֶה (*this*) or מָה (*what*) is joined by maqqêph to the following word; e.g. זֶה-שְׁמוֹ *this is his name*, מָה-לָּךְ *what to thee? what aileth thee?* This is known as *D. forte conjunctivum*.

7. The short unaccented vowel of the *third* class in syllables ending with a double letter, i.e. Daghesh forte—so-called sharpened syllables—is *u*. E.g. הִקְטַלְתָּ, but הִקְטַלְתָּ (not הִקְטַלְתָּ) *it was declared*. (Rarely—and chiefly under gutturals—it may appear as *o*; e.g. עָוִי, also עָוִי *my strength*.)

8. *Mappîq* (extender).—A point is also inserted in the letter Hê, when final, to indicate that it is to be pronounced, and is not a mere sign of a vowel. When so used the point is called *Mappîq*, as אֶרְצָהּ *arçâh* (*h* sounded), *her land*, whereas אֶרְצָהּ = *arçâ, towards (the) land* (cf. § 17. 3).

EXERCISE ON DAG. LENE AND FORTE.

Write these Hebrew Words.

1. gam, kôl, dām, bēn, ’ēt, môt, pat, kap, keleb, tiktôb, ketabtâ, bkû, lbad, dābār, blektkâ, mishpât, midbār, btôk, malkî, yabdêl, kôkâbîm, kbadtem, tikbdî, kašpkâ, helqkâ, midbrêkem, lâredet, yîrb, yēbk, gdôlîm, wtāgêl.

2. mbaqqshîm, hallôn, hammáyim, wayyinnāgpû, limmadt, dibbêr, mdubbār, šappdû, mišpêd, bkašpkem, shabbât, mibbnê, çippôr, ykattêb, bqîrkem, baddām, bôdêd, yitnû, lbaddô.

Note.—In this exercise the *B^gghadh^kphath* are expressed by ordinary hard letters, and sh^wa is not expressed, as the exercise is set for practice on the syllable.

§ 8. THE GUTTURALS.

The letters ע ח ה א are called *gutturals*. The ע is a firmer sound of the same kind as א, and ח a firmer sound of the same kind as ה. ח and ע are much stronger letters than ה and א. The gutturals have the following peculiarities:

1. They prefer about them, particularly *before* them, the *a* vowels, and a final guttural must be preceded by *pathah* or *qāmeç*.

(a) *Pathah furtive*.—Any short vowel before a final guttural becomes *pathah*; and between any long vowel (other than *qāmeç*) and the final guttural there steals in, in utterance, the sound of short *a*. In other words, a short vowel is dislodged in favour of *pathah*; a long vowel is retained, but a *pathah* is inserted. Thus we write מֶלֶךְ *melekh* (*king*), but מֶלַח *melah*, *salt* (not מֵלַח *meleh*): so הִשְׁלִיךְ *hishlikh* (*he threw*), but הִשְׁלִיחַ *hishliach*, *he sent*—very rare (not הִשְׁלִיחַ *hishliḥ*), גְּבוּחַ *gābhôah*, *high* (ה, as the mappiq shows, is consonantal, § 7. 8). A remote analogy may be found in the faint vowel that is sometimes allowed to creep in before the *r* in such words as *here, fire* (הֶר, פִּיר) This short *a* is therefore called *path. furtive*. This *pathah*, as the last illustration shows, is written *under* the final guttural, but pronounced *before* it. Thus רוּחַ *spirit*, is pronounced *rûah* (not *rûha*: no Hebrew word ends in a short *a*). The *pathah furtive* disappears when the guttural ceases to be final; thus רוּחִי *rû-ḥî*, *my spirit*; הִשְׁלִיחָהּ.

Pathah furtive is never written to final א, which is silent; thus נְבִיאָהּ *nābhî'* (*prophet*), not נְבִיאָ. Further, if the final guttural is preceded by *qāmeç*, which is already a vowel of the *a* class, it does not require and cannot tolerate *pathah furtive*; thus נִשְׁלַחַּהּ *nishlāh*, *sent*, ptc. (not נִשְׁלַחַּהּ *nishlāh*).

(b) The short *i*, falling before gutturals not final, is usually depressed to *e*; thus כֶּבֶד *he is heavy*, but יָחַד *he ceases* (not יַחַד). This depression of *i* to *e* may also take place *after* a guttural; thus סֵפֶר *my book*, but עֲזָרִי (not עֻזִּי) *my help*. A similar depression of the vowel may be observed in careless Scotch pronunciation; thus *sick* becomes *seck*; *give*, *gev*;—though here it is not confined to gutturals; thus, *deliver* becomes *dellever*.

(c) The letter ך, which, alike in sound and treatment, has many affinities with the gutturals, not always (cf. בֶּסֶר *unripe grapes*) but very frequently has the vowel *a* before it. Thus וַיָּסֶר *wayyāsor* (*and he turned aside*) and וַיָּסֶר *wayyāser* (*and he caused to turn aside*) both become וַיָּסֶר *wayyāsar*.

2. (a) The gutturals cannot take simple sh^ewa vocal, they require the composite sh^ewas; therefore a sh^ewa under an initial guttural must be composite; *e.g.* קָבֵר *q^hbhōr* (*bury*, *imv.*), but עָבֵר *‘bhōr*, *cross*, *imp.* (not עֵבֵר). In many cases they dislike simple sh^ewa silent, preferring the composite; *e.g.* רַגְלִי *my foot*, but בָּעָלִי *my lord* (not בַּעְלִי). The ḥaṭeph that takes the place of silent sh^ewa always corresponds to the preceding short vowel; thus בָּעָלִי becomes בַּעְלִי, so פָּעָלִי *pō’lî* becomes פַּעְלִי *pō’lî* (*my work*). ח, which is very hard, has a distinct tendency to prefer the silent sh^ewa; *e.g.* פַּחְדּוֹ *pahdō*, *his fear* (not פֶּחְרוֹ *pah^hdhō*). But with other gutturals the composite is usual; thus נֶאֱמַר becomes first, by paragraph I b, נֹאמֵר and then נֵאמַר *it was said*.

(b) By far the most common hateph is ֿ . Initial עהּהּ prefer ֿ , initial אּ prefers ֿ ; e.g. (קטל) עמד *stand*, אמר *say*; but when further from the tone אּ also takes ֿ ; e.g. אל *to, towards* (very rare and poetic), but אליכם *to you*.

3. (a) As two vocal sh^ewa cannot come together, a simple sh^ewa before a ḥateph becomes the full (short) vowel corresponding to the *ḥateph*; thus לָקַטְל becomes לִקַּטְל *to kill*, but לָעִבַר becomes לִעְבַר *to cross*. This used to be expressed by saying that the guttural pointed itself and the consonant preceding. We further saw, in paragraph 2 a, that, if the guttural was preceded by a short vowel, it took under it the sh^ewa, if composite, which corresponded to the short vowel; e.g. בָּעָלִי *my lord*. Therefore the resultant combination in either case is ׀, - or ׀, ׀ or ׀, ׀; e.g. הָעָמִיד *he caused to stand, stationed*, הָעָמַר *he was stationed*. Either the short vowel before the guttural (as *a* in the original בָּעָלִי) or the composite sh^ewa under the guttural (as ^a in עָבַר) is sure to be determined, and then the above combination follows as a matter of course.

(b) If the guttural is preceded by a *long* vowel, it takes ֹּ in place of ִּ; e.g. שֶׁחַטָּה *she slaughtered*, מָאָנָה *she refused*, כֹּהֲנִים *priests*.

4. (a) The gutturals cannot be doubled. In this peculiarity ר agrees with the gutturals. Hence the short vowel that would precede the guttural were it doubled (§ 7. 3 c) falls into an open syllable before the undoubled letter and becomes the corresponding tone-long vowel (§ 5. 3 a; § 6. 2 a); e.g. הִדְרֶךְ *haddérékh*, the way, but הָעֶבֶד *hā-ēbhedh*, the servant (for הַעֶבֶד = הָעֶבֶד). But as the *y* cannot be doubled, the first must be dropped. We therefore get הָעֶבֶד, because the vowel *a*, short in the shut syllable, becomes long, *ā*, now that the syllable is open). So שָׁלַשׁ *he did a third time*, but שֹׁרֵשׁ *he uprooted*, because שָׁרֵשׁ = שֹׁרֵשׁ (short *i*) = שֹׁרֵשׁ (tone-long *ē*). So קָטַל, but בֵּרַךְ *he was blessed*, because בָּרַךְ = בֵּרַךְ (short *u*) = בָּרַךְ (tone-long *ō*).

(b) It is important to note that, as the cause that produces the tone-long in this case is permanent, the vowel is unchangeable. E.g. בְּרַכְתֶּם (on the analogy of קָטַלְתֶּם) becomes (first בְּרַכְתֶּם, then) בְּרַכְתֶּם *you blessed*; but although the accent falls on the תֶּם, the בֶּ must not be reduced to בַּ (§ 6. 2 c), because it represents a syllable originally ideally closed (בֶּר), and thus could not be allowed to degenerate into a בַּ. This would be unjust to its origin. The word therefore remains בְּרַכְתֶּם (not בְּרַכְתֶּם). Similarly the plural of חָרַשׁ *artificer* is not חָרָשִׁים but חָרָשִׁים, because חָרַשׁ is a word of the type of נָגַב *thief*, and therefore strictly חָרַשׁ, so that the first syllable, ideally closed, must, when it becomes open, have its vowel *unchangeably* long.

(c) This compensation, as it is called, represented by the lengthening of the short vowel, takes place practically always with א and ר, and usually with ע; e.g. מָאָן becomes מֵאָן *he refused*, הָרַעָה becomes הִרְעָה *the evil*, הָעָם becomes הִעָם *the people*. Usually with ה, and very frequently with ח, the preceding vowel remains short: the consonant is thus felt to be virtually doubled, or in other words the daghesh forte is implied, whence it is known as the *d. f. implicitum*. E.g. מָהָר (not מָהָר from מָהָר *hasten*), הָהוּא (not הָהוּא *that*), הָחָרֶב (not הָחָרֶב for הָחָרֶב *the sword*), הָחָרֶשׁ (not הָחָרֶשׁ *the month*).

EXERCISE. CORRECT THE FOLLOWING WORDS.

בְּאָמַר, אֲבִדְתֶּם, אָמַר, יִשְׁחָטוּ, חֹק, שָׁלוֹחַ, הַשְּׁלִיחַ, שָׁמַע,

שָׁמַע, רָגַע, יִהְיֶה, בָּרַךְ, שָׁרִים, הַחַיִּים, טָעַמוּ, כָּאֵמֶת, נֶאֱמַר,
לְחַלִּי, לְאָרִי, בְּחֶמֶר, מְעַמֵּד, יַעֲמֹד, יַעֲמֹדוּ:

§ 9. THE QUIESCENT LETTERS.

The letters א ו י ה show the same kind of feebleness that the letters *h w y*, that correspond to three of them, have in English: they frequently coalesce in various ways with the vowel sounds about them.

1. They are real consonants at the beginning of a syllable, but at the end of a syllable after a full vowel they generally surrender their consonantal power and are silent; e.g. מִצְוָה *commandment* (miṣwâ, ו consonantal); so אָמַר 'ā-mar (*he said*), but יֹאמַר yô-mar (*he says*) (א quiescent); יָמִי yî-mê (*the days of . . .*), but בְּיָמִי bî-mê, *in the days of* (from בְּיָמִי, § 6. 2 d) not בִּימִי biy-mê; so בִּיהוּדָה (from בְּיִהוּדָה) *in Judah*. Pronounced rapidly, biymê is practically = bîmê, and is therefore fairly represented by בְּיָמִי. In other words, the י quiesces, or is silent: and *under the silent consonant the sh'wa is not placed*; thus בְּיָמִי (not בִּימִי); so יֹאמַר (not יָאמַר), and רֵאשִׁית *beginning* (not רִאשִׁית). Conversely, if it takes the sh'wa, it is regarded as a consonant; e.g. נֶאֱדָר ne'-dār (*glorious*). Here the ד has the daghesh lene, because the preceding syllable is closed, ending, as it does, in a *consonant* (§ 7. 2 a). This, however, is rare. At the end of a word א is always silent, and usually at the end of a syllable; that is, as a consonant it practically disappears. The effect of this is that the syllable ends in a vowel, which is therefore usually lengthened (§ 5. 3 a). Thus מָצָא (on the analogy of קָטַל) becomes מָצָא *he found*, because, as the final א practically disappears, the syllable is as good as open, and its vowel therefore long. So for מָצָאתָ (cf. קָטַלְתָּ) we write מָצָאתָ *thou hast found*, because א at the end of the syllable is silent, and the following ה does *not* take the daghesh lene, because, now that the א has vanished, it follows a *vowel* (§ 7. 2 a).

A certain analogy to the quiescents may be found in the English *w* and *y*, which are consonants at the beginning of a word and silent at the end; cf. *was*, *saw*; *yes*, *say*.

2. It is never difficult to decide whether final י and ו are

consonantal or quiescent. If accompanied by a homogeneous vowel—i.e. י by *e* or *i*, and ו by *o* or *u* (§ 2. 3 *c*)—they are obviously quiescent, being simply the consonantal signs of these vowels; e.g. לִי *lî* (to me), לוֹ *lô* (to him). If accompanied by a heterogeneous vowel, they are necessarily consonantal; e.g. חַי *hay* (living), חַיִּי *hōy* (ah!), גָּלְיוֹ *gālūy* (uncovered, etc.); יַחְדָּו *yahdāw* (together), עוֹלָה *‘awlā* (injustice), זִיז *ziw* (April–May), דָּוִד or דָּוִיד *Dāwīdh* (David). The suffixal form (to be explained in § 19) סוּסָיו *śû-śāw* (his horses).

EXERCISE. PRONOUNCE AND WRITE OUT THESE WORDS.

קְרוּאָיו, אֵל, לֹא, וּבֵיתוֹ, נוֹלָדוֹ, וַיֵּשֶׁב, צָבָאוֹת, בָּאוּ, בָּרָא,
בְּרָאשִׁית, אֶרְצָה, לְקִרְאָתוֹ, וַשְׁמִיעָאֵל, מַאֲתִים, שְׁאוּנֵי, שְׁלֹמֹה,
בִּימֵיו, תַּגְלִינָה, וַתִּקְרָא, מִלְּאֲתֵיו, בְּסוּי, שְׁלֹו, גוֹי, קוֹ, אֲדָנִי,
רָאשִׁים, בָּאָשׁוּ, בְּלִיּוֹת, לוֹלִי, קָנָה:

§ 10. THE ACCENTS.¹ METHEGH, MAQQĒPH, PAUSE, Q^ʳRĒ, &c.

1. *Use of the Accents.*—The accents have three uses: (1) they mark the tone-syllable; (2) they are signs of logical interpunction, like our comma, &c.; and (3) they are musical expressions. In the first case they are guides to the pronunciation of the individual words; in the second they are guides to the sense, being a kind of commentary; and in the third they are guides to the proper reading of the text as a whole, which is a kind of recitative or cantillation. The last use, of course, embraces the other two.

2. *The secondary accent (Methegh) and the Tone.*—The main accent or Tone falls generally upon the last syllable of the word (§ 5. 1 a), e.g. דָּבָר *dābhār*, word; in one class of nouns (the *Segholates*, § 29), e.g. דֶּבֶר *dēbher*, pestilence, and in some Verbal forms, e.g. קָטַלְתִּי *qātāltî*, I killed, it falls on the penult.

(a) According to the natural rhythm of the language the syllable immediately before the Tone has a fall, but the syllable *second* from the Tone a certain emphasis or ac-

¹ A brief account of the more common accents will be found on pp 230 f.

centual rise. To prevent this emphasis or anti-tone being neglected the syllable was often marked by a sign called *Methegh*, מֶתֶּחַ (bridle), a small perpendicular stroke to the left of the vowel.¹ An open syllable was most apt to be hurried over, and hence: *the second full syllable from the Tone, if open, is uniformly marked by Methegh*, whether the vowel is long (הָאָדָם *the man*) or short (הַהֵיכָל *the palace*); e.g. זָכַרְתָּ I, וְתִזְכֹּרְתָּ *and thou shalt remember*, חָכָם *the wise*, עָפָר *the dust*. That is, in the onward rush towards the tone-syllable, it safeguards the vowel which is otherwise likely to get less than justice. (The interests of the tone and the pretone syllables are already safeguarded by the principle laid down in § 6. 2 b.) The methegh is rarely used with the vowel of a shut syllable, because such a vowel is already safe and in little danger of being slurred (therefore not מְדַבְּרִים); or with a sh^ewa, because so insignificant a vowel does not deserve special attention (therefore not דְּבָרִים).

(This is no violation of the principle laid down in § 6. 2 c; in all the above illustrations there are good reasons, which will afterwards be clear, why the vowel second from the tone should remain a full vowel and not be reduced to sh^ewa.)

(b) When the open syllable is separated from the tone even by only vocal sh^ewa, its vowel is marked by methegh;² e.g. אָכְלָה 'ā-kh'lá (accent on last syllable), *she ate*, חָכְמָה hā-kh'mā, *she is wise*. (In these cases the sh^ewa is vocal, representing as it does a full vowel in the original masc. form אָכַל, חָכַם.) In such positions methegh clearly indicates that the sh^ewa is *vocal*, and thus serves to distinguish between ā and o, and between ê and i; e.g. אָכְלָה *food* (־ silent, because no methegh with the ־: the word is therefore a pure dissyllable: last syllable, accented, lâ: the first, unaccented and shut, therefore with short vowel; therefore 'okh: so 'okhlâ); חָכְמָה hokhmā, *wisdom*; יִרְאוּ yi-r'û, *they will fear* (open syllable, long i); יִרְאוּ yî-r'û, *they will see* (shut syllable, short i).

(c) If the vocal sh^ewa in this case be a *hateph*, the preceding vowel, though *short*, has that distinctness that requires

¹ Under the consonant, if the vowel is *hôle*m; e.g. כּוֹכְבִּים *stars*, כֹּהֲנִים *priests*, אֹיְבִים *enemies*.

² This fact tends to confirm the view that vocal sh^ewa constitutes a syllable (§ 5. 2). Cf. Sievers, *Metrische Studien*, i. pp. 145 f.

to be preserved by methegh; hence the combination referred
to in § 8. 3 a always appears in the form $\text{ִּי} \quad \text{ִּי} \quad \text{ִּי} \quad \text{ִּי} \quad \text{ִּי}$; e.g.
 יַעְמֹד *he stations*, הָעֵמֶד *he stationed*, הָעֵמֶד *he was stationed*.

3. *Maqqēph* (binder).—(a) Part of the accentual or rhythmical machinery is the *Maqqēph* or hyphen, which binds two or more words together. The sign indicates that all the words so joined are pronounced in the rhythmical reading as one word, e.g. אֶת־כֹּל־אֲשֶׁר־לוֹ *all (acc.) that (was) to him, all that he had*. The occurrence of two accented syllables in immediate succession is contrary to the rhythm, and this conjunction is avoided by throwing several words into one. All the words joined by *maqqēph* lose their accent except the last, and in consequence of this their long vowels, if changeable, become short (§ 5. 3 a), כָּל־הָעָם but כָּל־הָעָם *all the people, i.e. the* כָּל of כָּל, which is now shut and *unaccented*, becomes the corresponding short (not *kōl*, but *kol-hā-‘ām*). *Çere*, followed by *maqqēph*, is usually reduced to *šghol*; thus הִשְׁמַר הַשְׁמַר *hishshāmēr*, but הִשְׁמַר־נָא *beware*; so תִּן־לּוֹ תִּן־לּוֹ *give praise to him and tell, &c.*

(b) The maqqēph is used almost invariably with לָּ *to*, בָּ *all* (thus בָּל *all*), אֶת *sign of accus.* (thus אֶת־), and a few other common words (e.g. מִן *from*, לֵבֶן *lest*).

4. *Pause*.—The natural pause which occurs at the middle, and especially the end of a Hebrew verse, affects the vowels as follows :

(a) A short vowel in the tone becomes long, as מַיִם *water*, pause מַיִם; שָׁמַר *he kept*, pause שָׁמַר; שָׁמַרְתִּי *I kept*, pause שָׁמַרְתִּי: —the long vowel can stand in the shut syllable, now that it has the accent. If the short vowel has been modified from another, it is the long of the *primary* sound that appears, אֶרֶץ *earth*, p. אֶרֶץ (from a primary אֶרֶץ 'arē).

(b) Occasionally the tone is shifted from the last syllable to the penult, which is lengthened if it was short, עַתָּה 'attā (*now*), pause עֲתָה 'attā (not, of course, 'ottā, as it would be if it were an ordinary non-pausal form).

(c) Perhaps the commonest pausal effect is what looks like a combination of (a) and (b). In verbal forms with vocal sh^owa before the tone, this sh^owa becomes the tone-long of the primary sound whose place it had taken, and the tone

is then shifted to it, as שָׁכְנָה *she dwelt*, pause שָׁכְנָה from שָׁכְנוּ; עָמְדוּ *stand ye*, pause עָמְדוּ from עָמַד *stand*.

Similarly the composite sh'wa under a guttural is raised, in pause, to the corresponding long vowel; thus אָנִי *I*, pause אָנִי; חָלִי *sickness*, pause חָלִי.

i. Sh'wa before the suffix *kha* becomes in pause é, סוֹסְךָ *thy horse*, pause סוֹסְךָ.

ii. There is a fondness shown in many cases for the sharp á in pausal syllables: e.g. וְנִמְלָה, pause וְנִמְלָה and *he was weaned*.

iii. If two accented syllables of different words occur in immediate succession, the tone is often shifted from the last syllable to the penult of the first word, though only when this is open; e.g. קָרָא לַיְלָה *he called night* (not קָרָא, which would otherwise be correct), תֹּאכַל לֶחֶם (not תֹּאכַל) *thou shalt eat bread*.

5. *Q'rê* (קָרֵא *read*, i.e. *to be read*) and *K'thîbh* (כְּתִיב *written*).

—(a) The *K'thîbh* is the consonantal text as it lay before the punctuators, being held inviolable. When, however, for any reason, whether of grammar or propriety, the punctuators preferred another reading, the *vowels* of this reading were put under the *K'thîbh* in the text, while the consonants, which could not find a place in the text, were set in the margin. This recommended reading is the *Q'rê*. Attention is called to the margin by a small circle placed over the *K'thîbh*, thus: הַנְּעָרָה Gen. 24. 14. The marginal or foot note (unpointed) to which attention is thus called runs קרי¹ הַנְּעָרָה, i.e. הַנְּעָרָה is to be read: and the vowels to accompany this recommended reading are the vowels of the other word which stands in the text. The word to be read is therefore in full הַנְּעָרָה *the maiden*; the unpointed הַנְּעָר, which would normally represent הַנְּעָר *the youth* (masc.), would be ambiguous. In other words, the consonants of the *margin* are to be read with the vowels of the *text*.

(b) In the case of יהוה and a few other words of very frequent occurrence, the *Q'rê* is not placed in the margin, but its vowels are simply inserted in the text. E.g. יְהוָה (whence our *Jehovah*, probably originally יְהוֹה *Yahweh*) is always written either thus—with the vowels of אֲדֹנָי *Lord* (which

¹ Or simply 'ק.

word, however, is not actually written in the margin)—or (when it follows אֲדֹנָי) to avoid repetition, יְהוָה with the vowels of אֱלֹהִים (*God*). Thus the proper pronunciation of יהוה (doubtless *Yahweh*), for which the Hebrew equivalent for *Lord* (or *God*) was always substituted, came in course of time to be completely forgotten.

OF WORDS AND FORMS.

Roots may be considered to be of three classes : (1) the simplest and instinctive *interjection*, expressive of mere feeling, as *ah* ! ; (2) the higher *demonstrative*, expressing locality, direction, and distinction between one object and another ; and (3) roots embodying thoughts, *nouns* and *verbs*. The first class, being uninflected and individual, do not need any separate treatment. And of the others it is better to begin with the second, which is next in simplicity.

§ 11. THE ARTICLE.

Hebrew has no *indefinite* Article ; e.g. יוֹם *yôm*, a day, אִישׁ *'ish*, a man.

The *Definite* Article, which before ordinary consonants is הַ (i.e. *ha*, with the following consonant duplicated), was originally a demonstrative pronoun. Something of this force still attaches to it in one or two phrases ; e.g. הַיּוֹם *hay-yôm*, the day, i.e. this day, to-day ; הַלַּיְלָה *the night*, i.e. to-night. The article is an inseparable particle prefixed to words, and, like *the* in English, suffers no change for Gender or Number.

The origin of the article is quite uncertain. Its primary form may have been *hā* (which, because of its very close connection with the following word—cf. *the*—may have emphasized or strengthened its opening consonant, which has therefore *Dag. forte*, § 7. 3 a) ; or it may even have been *han*.¹ All the phenomena can be satisfactorily explained on either assumption. Assuming, however, for simplicity's sake, a

¹ The former explanation is the more probable ; the latter, however, though it has met with little favour, is at least possible ; and I mention it here because, on this assumption, the pointing of the article becomes readily intelligible to the beginner.

primary *han*, the usage works out very naturally, especially when we remember how readily in other languages *n* assimilates with the consonant before it; e.g. *inmotus* = *inmotus*, *inlotus* = *illotus*, ἐνλείπω = ἐλλείπω, &c.

(a) Before ordinary consonants the *n* is assimilated to the next consonant, which is thus doubled; e.g. קוֹל *voice* (הַקּוֹל = הַקּוֹל) הַקּוֹל *haq-qôl*, the voice; so הַשֶּׁשֶׁשׁ *hashshémesh*, the sun.

(b) Before gutturals, the principles laid down in § 8. 4 apply. As they cannot be doubled, the *pathah* of the Art., falling in an open Syllable, expands to *qāmeç*; thus הָאִישׁ becomes הָאִישׁ *the man*. This expansion is universal before א and ר, e.g. הָרֹאשׁ *har-rôsh* = הָרֹאשׁ *hā-rôsh*,¹ the head, and general before ע, e.g. הָעִיר *the city*. Before the strong gutt. ה and ח, *pathah* usually remains; i.e. the daghesh is *implicit*, and the vowel before it, being in a practically shut syllable, remains short; e.g. הַהֵיכָל (from *hah-hêkhāl*) *the palace*, הַחֲכָמָה (from *hah-ḥokhmā*) *wisdom*.²

(c) The rule in (b) applies to א and ר with any vowel. But when ה, ע, ח are pointed with *qāmeç*, the punctuation of the Art. varies—

Before ה and ע in the Tone, the Art., falling in the *pretone*, takes *ā* (§ 6. 2 b), as הָהָר *the mountain*, הָעָם *the people*.

Before ה, ע, not in the Tone, the Art., falling *before* the *pretone*, becomes *e* (*ṣghol*),³ as הָהָרִים *the mountains*, הָעָמָל *the trouble*.² Before ה (*hā*) in all positions, and also before ח, the Art. takes *ṣghol*, הַחֲכָם *the wise*, הַחֵג *the feast*, הַחֲלִי *the sickness*.

The following will be a useful summary of the facts. It should not, however, be mechanically committed to memory,

¹ The א is silent, but it points to an earlier stage in the history of the word when it was consonantal; cf. § 5. 6 c (הָטָא).

² These words would, in strict writing, all require methegh with the first vowel, as it is in the open syllable, and two places from the tone; e.g. הָהָרִים, הַחֲכָמָה, &c.

³ This comes under the general rule that a *pathah* before an originally duplicated guttural which has — under it becomes *ṣghol*; thus אֶחָי *my brothers*, pausal form of אֶחָי (p. 153), originally *ah-hay* (§ 10. 4 a).

EXERCISE. TRANSLATE.

הַלֵּילָה וְהַיּוֹם: 2 הָאִישׁ וְהָאִשָּׁה: 3 הַחֹשֶׁךְ הַגָּדוֹל: 4 רָם
הָרָקִיעַ: 5 טוֹב הַנָּסֶסָה: 6 הָעָרֶב וְהַבֹּקֶר: 7 גָּדוֹל הַחֹשֶׁךְ
עַל-הַמָּיִם: 8 טוֹב הָאִישׁ: 9 הַיּוֹם הַגָּדוֹל:

To-day. The morning. The night. The light (is)¹ good.
The good light. The lofty firmament. The man and the
woman. The darkness is great. The good man. A great
day. The gold (is)¹ good. The dust (is)¹ upon the waters.

§ 12. THE PERSONAL PRONOUNS.

	<i>Sing.</i>	<i>Signif. part.</i>	<i>Plur.</i>	<i>Sign. part.</i>
1 pers. c.	אֲנִי, אַנְכִי	I	אֲנֵחֵנוּ	we nu
2 pers. m.	אַתָּה	thou ta	אַתֶּם	ye tem
f.	אַתְּ	„ t	אַתְּנָה, אַתְּנָה ³	„ ten
3 pers. m.	הוא	he ² w, hu	הֵם, הֵמָּה ⁴	they m
f.	היא	she ² y (ha)	הֵנָּה, הֵנָּה	„ n

The above forms of the Pers. Pronouns are used only to express the Nominative: they must not be put as *oblique cases* after a verb or preposition: therefore *I-buried him* is not קָבַרְתִּי הוּא (§ 3 I); *declare to (?) me* is not סִפְּרוּ לֵאֲנִי (§ 14. I f). When, as in these cases, the Pers. Pronouns do not express the Subject, they become attracted in a fragmentary form to be explained later (§§ 19. 3 I; 14. I f; 15. 2, &c.) to the end of other words. These fragments (the *significant parts* above) are named *Pronominal suffixes*.

עֵין f. eye	יָד f. hand	הָר mountain	חֲלִי disease
אֶרֶץ f. earth	אֶבֶן f. stone	עֶבֶד servant	עַם people
חֶרֶב f. sword	אֱלֹהִים pl. God	הַיֶּכָל palace	חָכָם wise
עֲצוּם powerful	רָע bad, sore	מְאֹד very	רָע מְאֹד very bad

The words הָר, עַם, חָג, פֶּר, when preceded by the

¹ Throughout the exercises, bracketed words are not to be translated.

² In הוּא *hū* and הֵיא *hī*, the א, which is silent, represents doubtless an earlier stage in the history of the word, when it was consonantal (*hū'a ? hī'a ?*).

³ Both forms extremely rare.

⁴ Long vowel tolerated in shut syllable, because accented (§ 5. 3 a).

article, lengthen the pathah to *qāmeç*; thus הָהָר, הָהָר. So also אֶרֶץ (original אֶרֶץ) becomes אֶרֶץ.

In sentences of the type *the people is wise* (cf. § 11. Rule 2), the predicate is sometimes followed by the third personal pronoun (in the appropriate gender and number); thus הָעָם הָיָה חָכָם. Sometimes (esp. when subj. and pred. are coextensive) this pronoun precedes the predicate; e.g. הָיָה הָעָם חָכָם. *Yahweh¹ is the God.* But in such cases it is not strictly correct to say that the pronoun *is* the copula; it really resumes the subject,—in the former case, without emphasis, *as for the people, it* (הוא) *is wise*; in the latter, with emphasis: *Yahweh, he* (and no other) *is the God.*

EXERCISE. TRANSLATE.

רָם הַהִיכָל : 2 הָהָר הוּא רָם מְאֹד : 3 טוֹב הָעָרִב : 4 אֶתָּה
הוּא הָאֱלֹהִים : 5 אַתָּה הָאִשָּׁה : 6 הַחֶרֶב הוּא עַל-הָעֵפֶר :
7 הָעֶבֶד הַטוֹב : 8 עַם רָם וְגָדוֹל : 9 הָעָם הוּא עֲצוּם מְאֹד :
10 הַיָּד וְהָעֵין : 11 הַשָּׁמַיִם וְהָאָרֶץ : 12 הָעָם הָעֲצוּם וְהַגָּדוֹל :
13 אֲנִי הָאִישׁ הַחָכָם : 14 חָכֵם הָאִישׁ : 15 הַחֲלִי הָרַע :

The eye. The hand. The mountain is very lofty. The dust is upon the waters. I (am) the man. We (are) the people. The sword. The good man is the wise man. The good and powerful people. The morning and the evening are the day. The darkness is the night. The great and lofty mountain. The darkness (is) very great upon the earth and upon the waters. Thou (art) the man. They (are) the heavens. The stone.

§ 13. DEMONSTRATIVE, INTERROGATIVE, AND OTHER PRONOUNS.

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
<i>mas.</i> זֶה this		הוּא that	הֵם, הֵנָּה those
<i>f.</i> זֹאת "		הִיא "	הֵנָּה " ׀
<i>c.</i>	אֵלֶּה these		

¹ יהוה should be pronounced and translated thus, not by *the Lord*. As the traditional vocalization of the word (יְהוָה) is erroneous, we shall throughout leave it unpointed.

1. The demonstratives may be used predicatively or adjectivally. Like adjectives when used predicatively they do not take the article, and the order is as in English: e.g. *this is the man*, זֶה הָאִישׁ; *this is the good man*, זֶה הָאִישׁ הַטּוֹב. When used as adjectives their noun is definite, and they are written, with the definite article, after the noun—exactly like adjs. (§ 11. Rule 1); e.g. הָאִישׁ הַזֶּה *this man* (i.e. *the man—this one*), הַתּוֹרָה הַזֹּאת *this law*, הַיּוֹם הַהוּא *that day*, הַדְּבָרִים הָאֵלֶּה *these words*. With another adj., the demonstr. stands last: *this good man*, הָאִישׁ הַטּוֹב הַזֶּה.

Note that though, with the art., the sing. is הַהוּא, the plur. is הֵהֶם.

2. *Relative pronoun*.—(a) אֲשֶׁר¹ used for *who, which*, invariable for all genders, numbers, and cases, is, strictly speaking, not a relative *pronoun*, but only a general word of relation; and, as it is used to introduce clauses beginning not only with *who, whom, whose, which*, but also with *where, whence, whither*, it might be fairly said to correspond to the *wh* in these words, or to the *that* in such sentences as *the man that I spoke to, the house that I lived in*. The Hebrew way of turning such relative sentences is to throw the vague אֲשֶׁר (*wh, that*) at the beginning, and to clinch it at the end by the definite word which the sense requires; e.g. the man *that* (אֲשֶׁר) I spoke to him (*wh . . . to him = to whom*); the house *that* (אֲשֶׁר) I lived in it (*wh . . . in it = in which*). The force of the אֲשֶׁר in such cases is practically = *as to whom* or *which* (e.g. the man *as to whom* I spoke to him, the house *as to which* I lived in it). So *whose* = אֲשֶׁר followed by *his*; e.g. הָאִישׁ אֲשֶׁר נִשְׁמָה בְּאָפוֹ *man in whose nostrils (אֲשֶׁר . . . באפו) is (but) a breath (i.e. man as to whom but a breath is in his nostrils)*. So *there* שָׁם, *where* אֲשֶׁר . . . שָׁם; *thither* שָׁמָּה *shāmmā, whither*, אֲשֶׁר . . . שָׁם; *thence* מִשָּׁם (מִן *from*; *n* assimilated), *whence* אֲשֶׁר . . . מִשָּׁם.

(b) Almost always, however, when the English relative pronoun is in the nominative, and frequently also when it is in the accusative, אֲשֶׁר is used alone, i.e. without being

¹ The form שׁ prefixed inseparably to words, usually as שׁ or שׁ followed by Dag. forte, e.g. אֲשֶׁר לִי = שְׁלִי (*which is to me, i.e. mine*), is mostly late.

climbed at the end by a definite pronoun; *e.g.* the king *who pursued*, אֲשֶׁר רָדַף (the אֲשֶׁר is *not* followed up by a word for *he*); he put there the man *whom he had formed*, אֲשֶׁר יָצַר (here the אֲשֶׁר may or may not be followed by the word for *him*). It is doubtless this familiar usage that has led to the statement that אֲשֶׁר is a relative pronoun, and = *who, which*.

(c) אֲשֶׁר can also = *he who, him who, that which*, and may take a preposition before it; *e.g. that which* (אֲשֶׁר) *he had done, displeased Yahweh*; he said to the man *who* (לְאִשֶּׁר) was over his house.

3. *Interrogative pronoun*.—The interrogative is מִי *who?* for persons, and מָה *what?* for things, both words indeclinable.

The emphasis of the question, not being on the interrogative particle, falls forward on the next word (§ 7. 6), and מָה assumes a *pointing quite like the Article* (§ 11).

Before non-gutturals *path. and dag.* מַה־זֶּה *what is this?*

before א and ר *qāmeṣ* מַה־אֵלֶּה *what are these?*

before other gutturals *pathah* מַה־הִיא *what is it?*

before gutt. with qam. *ṣ̌ghol* מַה עָשָׂה *what has he done?*

מִי is also used to express the indefinite *whoever, whosoever*; and מָה *whatever, whatsoever*; *e.g.* מִי לֵיהוָה אֵל *whoever (is) for Yahweh (let him come) unto me*. But while מִי can be thus used, אֲשֶׁר can never be used interrogatively. *E.g. Who will trust in Yahweh?* מִי יִבְטַח בַּיהוָה (not possibly אֲשֶׁר); but *blessed is the man who trusts*, בָּרוּךְ הָאִישׁ אֲשֶׁר יִבְטַח.

מָה is also the exclamation *how!* מַה־אֲדִיר שְׁמֶךָ *how glorious is thy name!*

4. *Other pronominal expressions*.—Each אִישׁ; *e.g.* kings were sitting *each* (אִישׁ) upon his throne. So *any*; *e.g.* if *any one* (אִישׁ) can number, &c.

Every, all, כָּל (which is strictly a noun = *the whole*); *e.g.* *every day*, כָּל יוֹם; *all the day*, כָּל־הַיּוֹם (§ 10. 3).

No, none, אִישׁ . . . לֹא or אִישׁ לֹא (lit. *not a man*): כָּל . . . לֹא or לֹא . . . כָּל (lit. *not every, i.e. not any*); *e.g.* *none living* is just before thee, לֹא . . . כָּל־חַי; *no work shall be done*, לֹא־מְלָאכָה לֵאמֹר.

The one, the other, זֶה . . . זֶה: *the one called to the other*, קָרָא זֶה אֶל־זֶה.

For other forms of reciprocal and for reflexive pronouns, see pp. 90, 93, 150.

מֶלֶךְ king	רֹאשׁ head	יָלֵד boy	יְהוָה Yahweh ¹
בָּרָא to create	קָרָא to call	יָלַד to bear	שָׁפַךְ to shed
לָקַח to take	שָׁמַע to hear	אָמַר to say	בָּא to come
יָשַׁב to sit	לֹא not	רָעַב famine	אַל unto

5. The root of the verb is held to be, not the infinitive, but the 3rd pers. sing. perf. act., which is the simplest form; e.g. בָּרָא is really not *to create*, but *he created*, לָקַח *he took*, &c. It is as if in Latin we spoke of *amat* rather than *amare*.

6. Sentences are of two kinds: (i.) verbal—having a *finite* verb for predicate, e.g. *the angel cried*; and (ii.) nominal—having any other kind of predicate, such as noun, adj., partic.; e.g. *Thou art God*, *God is good*, &c. The order in a verbal sentence (unless the subj. is emphatic) is verb, subject, e.g. קָרָא הַמַּלְאָךְ *the angel cried*; in a nominal sentence, subject, predicate, e.g. יְהוָה מֶלֶכֵּנוּ *Y. is our king*. But in nom. sent. the predicate, if emphatic, is placed first, e.g. עָפָר אַתָּה *dust art thou*, and frequently also as we have seen (§ 11. Rule 2) if it be an adj. יְהוָה צְדִיק אַתָּה *righteous art thou*, *Y.*

The negative stands immediately before the verb or predicate: so that, in a verbal sentence, the order is (negative), verb, subject, object; e.g. *the boy did not hear the voice*, לֹא שָׁמַע הַיָּלֵד אֶת-הַקּוֹל.

7. (a) The *definite* accus. in nouns and pronouns, when directly governed by an active verb, is, in prose, usually preceded by the particle אֶת, or rather אֶתָּה (§ 10. 3), as in above illustr. But the accus. must be definite: “*a voice*” would have been simply קוֹל, not אֶת-קוֹל. The accusative is regarded as definite (i.) if it be preceded by the def. art., (ii.) if it be particularized by a possessive pronoun (indicated in Hebrew by a pronominal suffix, § 19), e.g. God heard *his* voice, אֶת-קוֹלוֹ, (iii.) if it be a proper name, e.g. he smote *David*, אֶת-דָּוִד.

(b) אֶת is repeated with each of the accusatives, if there

¹ Usually pointed יְהוָה, occasionally יְהוֹה (cf. § 10. 5): the true spelling (never found) is probably יְהוֹה. We leave it throughout unpointed.

be more than one; *e.g.* Abraham took *Sarah and Lot*, אֶת־שָׂרָה וְאֶת־לוֹט.

(c) אֶת־ is used before מִי (= whom?), but never before מֶה. *Whom have I oppressed?* אֶת־מִי עֲשֵׂקְתִּי, but *what have I taken?* אֶת־מֶה לָקַחְתִּי.

EXERCISE. TRANSLATE.

מִי אֵתֶם: 2 רַם מֶאֱדָר הָהָר הַזֶּה: 3 הַלְיִלָה הַהוּא: 4 זֶה הַיּוֹם אֲשֶׁר עָשָׂה אֱלֹהִים: 5 הָעַם הָעֲצוּם הַזֶּה: 6 זֶה הַיֶּלֶד אֲשֶׁר שָׁמַע אֶת־הַקּוֹל: 7 מִי יָלַד אֶת־אֵלֶּה: 8 יוֹשֵׁב הַמֶּלֶךְ עַל־הָעֵפֶר: 9 בָּא הָאִישׁ אֲשֶׁר שָׁפַךְ הַמַּיִם עַל־הָאָרֶץ: 10 מֶה טוֹב הַיּוֹם הַזֶּה: 11 בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: 12 וְקָרָא זֶה אֶל־יָהּ וְאָמַר קְדוֹשׁ יְהוָה: 13 לָקַח הַמֶּלֶךְ אֶת־הַחֶרֶב: 14 זֶה הַמֶּלֶךְ הַחֲנָנִי:

Who (are) these? What (are) ye? Who (is) this woman? I (am) the great king who (is) over (עַל) the land. That great day. This (is) a good head. This (is) the good head. This head (is) good. This good head. This (is) the bad boy who spilt the water upon the earth. What has the man done? What (are) these? These (are) the heavens and the earth which God created this day. That great and sore disease. He sat by (עַל) those waters. How great (is) that palace!

§ 14. THE INSEPARABLE PREPOSITIONS.

1. Prepositions and similar words in Hebrew are usually nouns, sometimes entire, but oftener worn down and fragmentary. The following three fragments used as prepositions are, like the Art., inseparably prefixed to words:

ב *in, by, with*; local and instrumental.

כ *as, like.*

ל *to, at, for*; sign of *dat.* and *infin.*

(a) The usual pointing of these light fragments is simple *sh'wa*; *e.g.* בְּשָׁלוֹם *in peace*, בְּיָד חֲזָקָה *with a strong hand*, כַּפְּרָעָה *like Pharaoh*, לְמֹשֶׁה *to Moses*.

(b) Before another *sh'wa* this becomes *hireq*, by § 6. 2 d. i., forming a half-open syllable לִבִּי (= בְּלִבִּי) *in the heart*

of; the sh^{wa} is here sounded, because it was (necessarily) so in the original לָבַב (cf. § 5. 4 a); therefore not בִּלְבַב. If the consonant be י, it quiesces and the sh^{wa} is not written (§ 9. 1); e.g. יָמִי, but בְּיָמִי in the days of; יְהוּדָה, לְיְהוּדָה to Judah.

(c) Before a ḥaṭeph the sh^{wa} becomes the corresponding short vowel, by § 8. 3, בָּאֵרִי, אֵרִי = בְּאֵרִי like a lion; אָכַל, לֶאֱכֹל to eat.

But with the very frequently recurring words אֱלֹהִים God, and אָמַר (in the phrase לֵאמֹר saying), the vowel under the guttural is swallowed up in a long vowel under the preposition; thus, not בְּאֱלֹהִים but בְּאֵלֹהִים, לְאֱלֹהִים to God, בְּאֵלֹהִים as God, לֵאמֹר.

(d) Before the tone, the prep., falling in the pretone, often has tone-long qāmeṣ (§ 6. 2 b), as לְמַיִם to water (for לִמַּיִם). This is found chiefly in one or two familiar expressions, לְעֶד for ever, לְבֶטַח securely, and with a certain kind of infinitive; e.g. לֵלְכָה to go (§ 33. 2 b, 3 d, § 39. 2. 2 d. ii, § 40, § 42. 2 a).

(e) In words with the Art. the weak *He* almost always surrenders its vowel to the prep. and disappears. An analogy for this disappearance of *h* may be seen in Cockney English, in many French words, e.g. *homme*, &c. E.g. בְּהַשְׁמַיִם (= הַשְׁמַיִם) in the heavens, לְהָעָם (= הָעָם) to the people. לְהָרִים (§ 11 c) to the mountains. To express it summarily, the Article disappears, but its vowel is written under the preposition.

(f) Prepositions cannot be used immediately before pronouns; therefore *to me* is not לִּיאֲנִי, nor is *in you* בְּאַתָּה. Instead, the significant parts of the pronouns (§ 12) are appended to the prepositions in more or less modified forms; thus—

Sing. לִי to me, לָךְ (f.) לְךָ (m.) to thee, לוֹ to him, לָהּ to her.
Plur. לָנוּ to us, לָכֶם (m.) לָכֶן (f.) to you, לָהֶם (m.) לָהֶן (f.) to them.
ב is inflected like ל, but it also takes בָּם in 3rd plur. masc.

2. The short word מִן, used as a prep. in the sense of *from*, *out of*, is also a worn down noun, and generally used as an inseparable particle.

(a) The weak liquid *n*, as in other languages, is assimilated to the next consonant, which is doubled, מִמַּיִם *from water*. מִמַּיִם = מִן-מַיִם = מַמַּיִם.

¹ Pause, לָךְ.

Dagh. f., with certain consonants, may be omitted (§ 7. 5); *e.g.* מְקִצָּה (for מְקִצָּה) *at the end of*. When the consonant is י, it quiesces (§ 9. 1); *e.g.* מִן־יְמִינִי *at my right hand* = מִיְמִינִי = מִיְמִינִי = מִיְמִינִי.

(b) Before gutturals, the short vowel expands in the open syllable into the corresponding tone-long, מִעֵץ *from a tree* (מִעֵץ = מִעֵץ = מִעֵץ), by § 8. 4; and occasionally, with ה, hireq remains, by § 8. 4; *e.g.* מִחוּץ (not מִחוּץ), dagh. f. implicit., *outside*.

(c) Before the Art. either (b) is followed, or oftener the prep. is prefixed entire to the word with help of Maqqeph, מִהָעֵץ or מִן־הָעֵץ *from the tree*. This fuller form is also common in poetry. With these exceptions, the usual form is the assimilated.

סֵפֶר	book	גֶּן	garden	מָקוֹם	place
אֲדָמָה (f.)	ground	יַבֶּשֶׁה (f.)	dry land	בְּהֵמָה (f.)	beast, cattle
אֲרִי	lion	חֲמֹר	ass	מְלָאכָה (f.)	work
שְׁבִיעִי	seventh	קֹדֶשׁ	holy	כָּתַב	to write
נָתַן	to give	אָכַל	to eat	שָׁבַת	to rest
מָשַׁל	{ to rule	מָחָה	{ to destroy	קָרָא	to cry, call
בָּ	{ over		{ to blot out	קָרָא לְ	to name
הָיָה	to be			עַד	unto, as far as

EXERCISE. TRANSLATE.

קָרָא אֱלֹהִים לְאֹר יוֹם וּלְחֹשֶׁךְ קָרָא ¹ לַיְלָה: 2 שָׁבַת אֱלֹהִים
 בַּיּוֹם הַשְּׁבִיעִי מִהַמְּלָאכָה אֲשֶׁר עָשָׂה: 3 שָׁמַע הָאָדָם אֶת־
 הַקּוֹל ¹ בָּגֶן: 4 מָשַׁל הַמַּלְאָךְ בָּעֵם: 5 יָשַׁב הַיֶּלֶד בְּמָקוֹם הַזֶּה:
 6 מָחָה יְהוָה אֶת־כָּל אֲשֶׁר עָשָׂה מֵאָדָם וְעַד בְּהֵמָה: 7 עָשָׂה
 אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה: 8 הָאֱלֹהִים הוּא
 בְּהִיכָל: 9 נָתַן אֶת־הַחֶרֶב לַמֶּלֶךְ: 10 כָּתַב הַיֶּלֶד בַּסֵּפֶר:

To a lion. God gave the woman to the man for wife. In the morning. In these heavens. In the earth. In that day. In the lofty palace. The lion cried like an (the) ass. God called the firmament heaven, and the dry land called he earth. Man is dust out of the ground. He ate of the tree. The wise people rested on the seventh day. To the dust. In (ל) pain. On (ב) the high mountain. One called to the other and said, Yahweh is good.

¹ Pausal form (cf. § 10. 4 a).

§ 15. THE CONJUNCTION, &C.

1. The inseparable conjunction ו *and*, is pointed very much like the inseparable prepositions in § 14.

(a) Its ordinary pointing is sh^{wa}, וְאַתָּה *and thou*, וְדָבָר *and a word*.

(b) Before the ḥatephs it takes the corresponding short vowel (§ 8. 3), וְאֲנִי *and I*, וְאַמִּץ *and be strong*. חֶסֶד וְאֵמֶת *kindness and faithfulness*.

ו (like ל כ ב, cf. § 14. 1 c) with אֱלֹהִים gives וְאֱלֹהִים.

(c) Before simple sh^{wa} and the Labials (ב ו מ פ) its pointing is וְ, וְדְבָרִים *and words*, וְשָׁמְרֶתֶם *and ye shall keep*, וְבֵן *and a son*, וּפָרָה *and a cow*.

Rem.—Before *yodh* with sh^{wa} the pointing is *hireq*, after § 6. 2 d. i., and *yodh* is silent (§ 9. 1), וַיְיָ *and the days of*.

(d) Before the accent, especially if disjunctive (see p. 230), it often takes *qāmeç* (§ 6. 2 b): וְרַע טוֹב *good and evil*, פָּרָה וְדָבָר *a cow and a bear*, דֹּר דָּר *generation after generation*; especially with words that go in pairs: יוֹם וְלַיְלָה *day and night*, זָהָב וְכֶסֶף *gold and silver*, תָּהוּ וְבָהוּ *waste and void* (in spite of Labial; cf. אֱלֹהִים וּמֶלֶךְ *God and king*).

(e) Naturally the conj. does not cohere so closely with the word as the prep. and does not displace the *He* of the Art., as וְהָעָם *and the people*, not וְעָם.

2. ו appears with the pronominal suffixes as follows: Sing.: מִמֶּנִּי *from me*, מִמְּךָ (m.), מִמֶּנִּי (f.) *from thee*, מִמֶּנּוּ *from him*, מִמֶּנָּה *from her*.

Plur.: מִמֶּנּוּ *from us*, מִמְּכֶם *from you*, מִמֶּהֶם *from them*.

For the last two words, cf. § 14. 2 a b. The other words seem to postulate a reduplicated form *minmin*.

3. *The verb*.—Verbal inflection for persons is made by attaching to the root (*i.e.* 3 *sing. masc. perf. act.*) the significant elements of the personal pronoun (§ 12).

3	<i>sing. m. perf.</i>	he ruled, has ruled, &c.	מִשָּׁל		
2	"	"	thou hast ruled, &c.	מִשָּׁלְתָּ ta of אַתָּה	
2	"	<i>f.</i>	"	thou hast ruled, &c.	מִשָּׁלְתָּ t " אַתָּ
1	"	<i>c.</i>	"	I ruled, have ruled, &c.	מִשָּׁלְתִּי ti = ki of אֲנִי

3	<i>plur. m. perf.</i>	they ruled, did rule, &c.	מִשְׁלָּו	
2	" "	ye ruled, &c.	מִשְׁלָּתֶם	<i>tem</i> of אֲתֶם
2	" <i>f.</i>	" " "	מִשְׁלָּתָן	<i>ten</i> " אֲתָן
1	" <i>c.</i>	we ruled, &c.	מִשְׁלָּנוּ	<i>nu</i> " אֲנַחְנוּ

Thus these forms are not arbitrary : מִשְׁלָּתָּ is really *having ruled (art) thou*, מִשְׁלָּנוּ *having ruled (are) we*, &c.

דָּוִד	David	יְהוֹנָתָן	Jonathan	מֹשֶׁה	Moses	מִרְיָם	Miriam
יִשְׂרָאֵל	Israel	יְהוּדָה	Judah	אַבְרָם	Abram	אַבְרָהָם	Abraham
אֵלִיָּהוּ	Elijah	אֵלִישָׁע	Elisha	מִלְחָמָה	<i>f. battle, war,</i>	זָעַק	to cry

EXERCISE. TRANSLATE.

אָמַר יְהוָה לָאִשָּׁה : 2 מִן־הָעֵץ ¹אָכַלְתָּ : 3 בְּאֱלֹהִים וּבַמֶּשֶׁה :
 4 לְאֱלֹהִים זָעַקְוּ בַּמִּלְחָמָה : 5 דָּוִד ⁶יָצִיתָ : 6 אָרִי וְחֲמֹר :
 7 יִשְׂרָאֵל וִיהוּדָה : 8 וּבֵיוֹם הַהוּא כָּתַבְתִּי בַסֵּפֶר : 9 מֶשֶׁה
 וּמֵרִים : 10 יוֹם וּלֵילָה :

I said to the man. We rested on the seventh day. And of the tree we have eaten. God destroyed from the earth man and cattle. People and king. Elijah and Elisha. Who spilt the water upon the earth? I heard the voice in the garden. Thou hast said, Holy (is) Yahweh. And these, who (are) these? Dry land and water. Night and morning. Man is not wise as God. Thou (*f.*) hast ruled over this people.

§ 16. THE NOUN. INFLECTION.

1. Stems in Hebrew are considered to contain three consonantal letters, *e.g.* כָּבַד, שָׁמַר. The noun may be regarded as expressing the stem idea in *rest*, and the verb the idea in *motion*. Hence the vowels of the verb are lighter than those of the noun. It is convenient to consider the verb as the root out of which other parts of speech grew, though there are many nouns not traceable to extant verbal stems. Nouns are thus primitive or derivative. We may on the other hand take a noun or particle and set it in motion

¹ Pausal form (cf. § 10. 4 a).

that is, verbalize it; such verbs are called *Denominatives*, &c., as *to dust*.

2. Inflection in Hebrew takes place after two modes, an outside and an inside mode. Both modes are to be observed in most languages, e.g. *boy, boys*, by the outside inflection; *man, men*, by the inside; so *fear, feared*, but *tread, trod*; *facio, feci*; *brechen, brach*. The Semitic languages have a preference for the inner inflection. This prevails greatly in the Heb. verb, though it has not gained great footing in the noun, the inflection of which is external. Great alterations do occur within the noun in Heb., but these are due to movements of the Tone, e.g. דְּבָר word, דְּבָרִים words, דְּבָרֶיךָ your words, and differ altogether from such changes as appear in *foot, feet*. At the same time as the accentual changes take place to a certain extent on various principles, they afford means for classifying nouns into several *Declensions*. The external changes may be called *Inflection*.

3. *Inflection, external modifications in Nouns and Adjectives.*

(a) In Hebrew there are *two* genders: *mas.* and *fem.*

There are *three* numbers: *sing.*, *dual*, and *plur.* The *dual* is not used to indicate *two* in general: *two captains* would not be שְׂרָרִים, nor *two fish* דְּגִינִים (see § 48. 1. 2).

(b) The *fem. sing.* is formed by adding הָ (â) to the *mas.*, e.g. טוֹבָה, טוֹב.

(c) The *plur. mas.* is formed by adding יִם (îm) to the *sing.*, e.g. טוֹבִים; and the *plur. fem.* by changing הָ (â) into וֹת (ôth), e.g. טוֹבוֹת, טוֹבָה, or by adding *ôth* to the *sing.* if it has no *fem.* termination, e.g. רוּחַ wind, רֵחוֹת.

(d) The *dual* is formed by adding יַיִם (áyim: י consonantal) to the *mas. sing.* for the *mas.*, and to the original *fem. sing.* (which was אַתְּ ath; § 16. 4. 8) for the *fem.* Thus: from סוּס, סוּסִים; from סוּסָה (orig. סוּסַת), סוּסָתַיִם (a under ס lengthened to ā, because pretonic, § 6. 2 b).

	<i>mas.</i>	<i>fem.</i>	<i>mas.</i>	<i>fem.</i>
<i>sing.</i>	טוֹב good	טוֹבָה	סוּס horse	סוּסָה mare
<i>plur.</i>	טוֹבִים „	טוֹבוֹת	סוּסִים „	סוּסוֹת „
<i>dual</i>			סוּסַיִם „	סוּסָתַיִם „

4. *Classes of nouns feminine.*

(1) Words ending in הַ or ת; *e.g.* צְדָקָה *righteousness*, בְּרָכָה *blessing*, עַמּוֹנִית *an Ammonitess*, מִצְרִית *an Egyptian woman* (from מִצְרַי *an Egyptian*).

(2) Words of any termination that are names of creatures feminine, as אִם *mother*.

(3) Names of cities, countries, &c., which may be considered *mothers* of their inhabitants; *e.g.* צִיּוֹן *Zion*, אַשּׁוּר *Assyria*.

(4) Names of organs of the body of men or animals, especially such organs as are double, as יָד *hand*, אוֹז *ear*, קֶרֶן *horn*; also of other utensils or instruments used by man, as חֶרֶב *sword*, כּוֹס *cup*, and even of *places* in which man is wont to move, as תֵּבֵל *world*.

(5) Names of things productive, the elements, unseen essences, &c., as שֶׁמֶשׁ *sun*, אֶרֶץ *earth*, אֵשׁ *fire*, נֶפֶשׁ *soul*.

In all these classes, however, there are numerous exceptions; and many words are of both genders, though in general where this is the case one gender is largely predominant in usage over the other; *e.g.* דֶּרֶךְ *way*, masc. (less often fem.).

(6) Words *fem.* usually assume the distinctive *fem.* termination in the *plural*; *e.g.* צְדָקָה, צְדָקוֹת. Many *fem.* nouns, however, have the *mas. plur.* ending, *e.g.* שָׁנָה *year*, regular pl. שָׁנִים (in poetry sometimes יָשָׁנוֹת), and on the contrary many *mas.* words have the *fem.* termination in the *plur.*, *e.g.* אָב *father*, pl. אֲבוֹת, especially if they incline towards a *fem.* sense by (4) or (5); *e.g.* לֵבָב *heart*, pl. לִבְבוֹת, קוֹל *voice*, pl. קוֹלוֹת or קְלוֹת (§ 4), שׁוֹפָר *trumpet*, pl. שׁוֹפְרוֹת.

As a rule, the *plur.* takes the gender of the *sing.*; *e.g.* אֲבוֹת *good fathers*, שָׁנִים טוֹבִים *good years*.

(7) The *fem.* often corresponds to the Greek or Latin neuter; *e.g.* טוֹבָה *welfare*, רָעָה *misery*, זֹאת *this* (τοῦτο).

(8) The original *fem.* ending was *ath* תַּ. The ending occasionally appears, sometimes in this form, sometimes as simple ת (cf. מוֹאבִּית *Moabitess*, from מוֹאבִּי) under conditions to be afterwards explained (cf. § 17. 2 d).

Words ending in *î* (mainly ordinal numerals, § 48. 2, *e.g.* שְׁלִישִׁי *third*, and tribal names, *e.g.* עִבְרִי *Hebrew*) form the *fem.*

and *plur.* as follows:—*fem. sing.* שְׁלִישִׁית, עֶבְרִיָּה (rarely שְׁלִישִׁיָּה), *masc. pl.* עֶבְרִים and עֶבְרִיִּים, *fem. pl.* עֶבְרִיּוֹת.

5. *The Dual.*—(a) The *Dual* is confined to substantives (and the numeral שְׁנַיִם *two*); it is no more found in the adjective, pronoun, or verb. It is used for things that go *in pairs*, whether organs of the body or inanimate things; e.g. *eyes* שְׁפָתַיִם, *ears* אָזְנוֹיִם ('*osnáyim*), *hands* יָדַיִם, *feet* רַגְלַיִם, *lips* שְׁפָתַיִם (from שָׂפָה), *horns* קַרְנוֹיִם, *shoes* נַעֲלָיִם; and with one or two other common words, e.g. יוֹמַיִם *two days*, שָׁנָתַיִם *two years*.

(b) Verbs and adjectives, having no dual, use the plural with a dual noun, עֵינַיִם רְמוֹת וְיָדַיִם שֹׁפְכוֹת דָּם *haughty (high) eyes and hands that shed blood*.

(c) When terms denoting members of the body are used to express inanimate objects, the *fem. plur.* is used; e.g. קַרְנוֹת *horns* of the altar.

(d) The vowel before the dual termination, if open, is long, being pretonic (§ 6. 2 b), e.g. שְׁפָתַיִם *s'phātháyim*.

(e) מַיִם *water*, and שָׁמַיִם *heaven*, are not duals, but plur. from unused sing. forms (מֵי and שָׁמַי).

פָּר ¹ ox	פָּרָה <i>f.</i> cow		
סוּם horse	סוּסָה <i>f.</i> mare		
דָּג fish	דָּגָה <i>f.</i> fish		
יָשָׁר ¹ prince	שָׂרָה <i>f.</i> princess		
שִׁיר song	שִׁירָה <i>f.</i> song		
אֶצֶר ¹ adversary	צָרָה <i>f.</i> adversary		
גִּבּוֹר hero, mighty	כּוֹכֵב star	בְּאֵר <i>f.</i> well	זֶאֱבִי wolf
אִישׁ man			
יָרֵכָה <i>f.</i> side	דָּם blood	יָאֵר river	חֲלֹם } dream חֲלֻמוֹת } <i>pl.</i>
צָדִיק just	מָר ¹ bitter	נָתַן to give	הָרַג to slay
סָפַר to count	רָאָה to see	זָכַר to remem-	
לֶחֶם bread	חֲדָשׁ new	שָׁתָה to drink	בֵּר

EXERCISE. TRANSLATE.

לֹא שָׁתָה הַפָּר מִן־הַמַּיִם כִּי מָרִים הֵם: 2 אֱלֹהֵי הַפָּרוֹת הִרְעוּת
אֲשֶׁר רָאָה הַמֶּלֶךְ עַל־הַיָּאֵר: 3 מִשַּׁל הָאָדָם בְּבִהֵמָה וּבְדָגִים:

¹ The words פָּר, יָשָׁר, מָר, אֶצֶר, have, for etymological reasons (§ 43), *a* (path.); with the Article, פָּר has *ā* (cf. § 12), the other words *a*.

4 הָמָה הַשָּׂרִים וְהַגְּבוּרִים אֲשֶׁר נָתַן הַמֶּלֶךְ עַל־הָעָם : 5 אֶמְרָתִי
 אֶל־הָעָם הִנֵּה צְדִיקִים אַתֶּם : 6 הַהָרִים הָאֵלֶּה רָמִים מְאֹד :
 7 סִפְרָתְךָ אֶת־הַקּוֹכָבִים : 8 מָה רָמִים הַהִיכָלִים הָהֵם : הַיָּדִים :
 9 רָאָה הַמֶּלֶךְ בַּחֲלוֹם אֶת־הַפְּרוֹת הַטְּבוֹת עַל־
 הָאָרֶץ : 10 זָכַר יְהוָה כִּי עַפְרָא אֲנַחְנוּ :

- 1 I remember (*perf.*) the songs which I heard in the temple.
 2 These waters (are) bitter. 3 Those heavens (are) very lofty.
 4 These (are) the asses which we slew. 5 Who (are) these princes
 and heroes? 6 Thou hast heard the cows. 7 God remembers
 the just (*pl.*). 8 We sat on the hills two days. 9 Bread he ate
 and water he drank. 10 The just are as the stars which (are)
 in the firmament. 11 The two-sides. 12 He took oxen and cows
 and horses and asses. 13 We heard the wolves in the evening.
 14 I counted the stars which God has set in the heavens.
 15 Water from the wells. 16 God gave me a new song. 17 Thou (*f.*)
 has spilt blood (*pl.*).

§ 17. CASES. THE CONSTRUCT STATE.

1. *The construct state.*—There is some reason to believe that Hebrew, like Arabic, once had three cases, the nominative, genitive, and accusative, ending respectively in *u*, *i*, and *a*. The traces of case are clearest in the accusative. But while there is now no external indication of the nomin. or the accus., the genitive relation (e.g. *the palace of the king*) is indicated by closely connecting the governing and governed words in a way which demands special attention, as it has no analogy in the corresponding Greek or Latin construction. The first word (here *palace*), which is considered as dependent, is said to be in the *construct state* or in construction; the second word (*king*), which is not dependent, is said to be in the *absolute state*.

2. (a) The cstr. relation corresponds most nearly to the relations expressed by *of* in English, in all its many senses: e.g. *the palace of the king, the son of the father, a ring of gold, the fear of God, a song of Zion*. This relation, though

usually, is not invariably expressed by *of*: when the first word is, as it may be and often is, an adjective or participle, it may be expressed by *in*, &c.; e.g. in "great in power, fair in appearance, broken in heart," *great*, *fair*, and *broken* would be in the construct, *power*, *appearance*, and *heart* in the absolute. The point is that the two words together make up one idea.

Now the first half of a relation like *son of*—, *great in*—, forming no complete idea of itself, the emphasis of the whole expression lies on the second half. The cstr. and the abs. are considered to form together an accentual unity, like words connected by maqqēph (§ 10. 3); the chief accent naturally falls on the second half or 'absolute, consequently the first half or construct is hurried. In this way *the cstr. is uttered as shortly as is possible in consistency with the laws of pronunciation* in the language; therefore any merely tone-long vowel within the word will be shortened or lost; e.g.: abs. דָּבָר (ָ in both cases tone-long, § 6. 2 b), constr. דְּבַר. This is the shortest form such a word can assume.

(b) Further, the final *m* of the plur. *īm* and the dual *ayim* is elided, and these terminations become *ē*: thus, from plur. דְּבָרִים we get constr. דְּבָרֵי (since בָּ, when hurried, is reduced to בֶּ, and דְּבֶ must become דְּבֶ, by § 6. 2 d. i.); and the sh^ewa is vocal, representing as it does an original ָ. Consequently, if the third radical is a *b'ghadhkēphath*, it will not take daghesh lene: abs. pl. כְּבָדִים [sing. כָּבֵד *heavy*], constr. כְּבָדֵי (not כְּבָדֵי).

(c) The dual cstr. is similarly formed; e.g. abs. קַרְנִים *horns*, constr. קַרְנֵי; abs. יָדַי *hands*, constr. יָדֵי. So from שֵׁפָה *lip*, dual abs. שְׁפָתַי (§ 16. 3 d, 5 d), constr. שְׁפָתֵי.

(d) In *fem. sing.* the original ending ה— (§ 16. 4. 8) is resumed: abs. סוּסָה *mare*, constr. סוּסָה; abs. צְדָקָה *righteousness*, constr. צְדָקָה (because צָד = צִד: *ṣidlēqath*). אֲדָמָה *ground*, constr. אֲדָמָה (because אָד = אֲד, § 6. 2 d. ii.).

(e) *Fem. pl. cstr.* ends, like abs., in ות, but is shortened, like all constructs, as much as possible; pl. abs. צְדָקוֹת, constr. צְדָקוֹת.

סוּס, with its unchangeable vowel, illustrates the endings in their simplest form: the other illustrations show how the changeable vowels are affected—יָשָׁר *upright*, יָד *hand*, שֵׁפָה *lip*.

Mas.				Fem.			
Abs.		Cstr.		Abs.		Cstr.	
sing.	סוס horse	סוס		סוּסָה mare		סוּסָת	
plur.	סוּסִים "	סוּסֵי		סוּסוֹת "		סוּסוֹת	
dual	סוּסִים "	סוּסֵי		סוּסָתִים "		סוּסָתֵי	

Mas.		Fem.		Mas. ¹		Fem.	
abs. sing.	יֶשֶׁר	יֶשְׁרָה		abs. sing.	יָד	יָפָה	
cstr.	" יֶשֶׁר	יֶשְׁרָת		cstr.	" יָד	יָפָת	
abs. plur.	יֶשְׁרִים	יֶשְׁרוֹת		abs. dual	יָדִים	יָפָתִים	
cstr.	" יֶשְׁרֵי	יֶשְׁרוֹת		cstr.	" יָדֵי	יָפָתֵי	

Rule 1.—*a.* The construct *never* has the article: the absolute (if it be definite) has it—not of course with proper names. Thus *the king's horse* (never in this order in Hebrew, but always *the horse of the king*), סוס המלך (not הפוס המלך); *the horses of the king*, סוּסֵי המלך (not הפוסֵי המלך); *the word of the prophet*, דִּבְרֵי הַנָּבִיא; *the righteousness of the people*, צְדָקַת הָעָם; *the lips of the girl*, שִׁפְתֵי הַנַּעֲרָה. So with adjs.: *a good-looking girl*, נַעֲרָה טוֹבַת מְרָאָה (lit. *good in appearance*), *a woman of good understanding*, אִשָּׁה טוֹבַת שִׁבְלִי (lit. *good of understanding*); and with participles, *the broken-hearted*, נִשְׁבְּרֵי־לֵב (lit. *those who are broken*, pl. cstr. of נִשְׁבֵּר in heart).

b. If the abs. is definite, the constr. is also definite; e.g. אִישׁ מִלְחָמָה *the man of war, the warrior*; but אִישׁ מִלְחָמָה *a warrior*; מְזִמֹּר דָּוִד (*the psalm of David*, bec. D. is definite). So הַר יְהוָה *the mountain of Yahweh*. The indefinite in such cases is usually expressed by putting לְ (to) before the absolute: לְמְזִמֹּר דָּוִד *a psalm of David*.

Rule 2.—The construct must *immediately* precede the noun with which it goes; therefore two (co-ordinate) constructs cannot precede the same noun; e.g. *the hands and lips of the man* would not be יָדֵי וְשִׁפְתֵי הָאִישׁ, because יָדֵי being construct must precede הָאִישׁ. Hebrew writes therefore *the hands of the man and his lips*, יָדֵי הָאִישׁ וְשִׁפְתָיו; *the prince's sons and daughters*, not בְּנֵי וּבָנוֹת הַשֶּׁר, but בְּנֵי הַשֶּׁר וּבָנוֹתָיו. Similarly

¹ יָד is fem., but may be used here for illustration's sake, as it has not the fem. ending.

in phrases like *the God of heaven and earth*, the cstr. is, as a rule, repeated: thus אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ rather than אֱלֹהֵי הַשָּׁמַיִם וְהָאָרֶץ (bec. then אֱלֹהֵי would be separated from הָאָרֶץ *God of the earth*).

Such a *succession* of constructs, however, as דֶּרֶךְ עֵץ הַחַיִּים *the way to the tree of life*; יָמֵי שְׁנֵי חַיֵּי אֲבוֹתַי *the days of the years of the life of my fathers*, constitutes a unity and is perfectly normal.¹

Rule 3.—An adj. qualifying a noun in the cstr. state must stand *after the compound expression*, and, as the noun in the cstr. is definite, the adj. has the article; e.g. *the good horses of the king*, סוּסֵי הַמֶּלֶךְ הַטוֹבִים (not סוּסֵי הַטוֹבִים הַמֶּלֶךְ, because the cstr. must *immediately* precede its abs.) = *the horses of the king—viz. the good ones*. So *the king's good mare*, סוּסַת הַמֶּלֶךְ הַטוֹבָה (would be *the good king's mare*).

If the gender and number of the cstr. and abs. happened to be identical, a certain ambiguity would arise: סוּסַת הַמֶּלֶכָה *the queen's good mare, the good queen's mare*; but these cases would be obviously few, and the context would usually decide. Ambiguity may be definitely avoided by the use of a relative clause; e.g. *the queen's good mare*, הַסּוּסָה הַטוֹבָה הַיְּשׁוּרָה לַמֶּלֶכָה; i.e. *the good mare which (belongs) to the queen*.

The above illustrations show that, though an adj. agrees with its noun in gend. and numb. it does not agree in state. Even when a noun is in the cstr. its adj. is in the abs.

3. *Use of the accusative ending*.—The accus. ending *a* has been retained in one particular usage. הַ is added to words to express *direction* or motion towards. The ending in this use of it, which is probably a revival and extension of its former use, *has not the tone*, e.g. צָפוֹנָה northward (not צָפוֹנָה, because the first syllable is pretonic), תְּהָרָה towards the mountain (not הַתְּהָרָה, § 11 c). It may even admit a preposition before its word; e.g. לְשִׁאוֹלָה to Sheol. It may be appended to the plur.; e.g. הַשָּׁמַיִמָּה heavenwards, and even to the cstr. state, e.g. בֵּיתָהּ יוֹסֵף to the house of Joseph.

This termination, called by some *He locale* because it

¹ Notice that the indication of definiteness (*i.e.* the article, or a pron. suff. *my, his*, etc., § 19) appears only at the *end*.

usually has reference to place, is sometimes extended to time; *e.g.* מִיָּמִים יָמִימָה from year (lit. days) to year.

It cannot be used with persons: *to* (towards) David would not be אֶל-דָּוִד, but דָּוִדָּה.

צָפוֹן <i>f.</i> north	מִצְרַיִם Egypt	מִטָּה <i>f.</i> bed	אֲבִיּוֹן poor
רוּחַ <i>f.</i> ¹ { wind spirit	חַיִל { valour force, army	יְשׁוּעָה <i>f.</i> { salvation deliverance	
מִצְוָה <i>f.</i> command	עִיר <i>f.</i> city	שָׂכָל understanding	
תּוֹרָה <i>f.</i> law	חוֹמָה <i>f.</i> wall	בָּשָׂר flesh	
מַלְכָּה <i>f.</i> queen	בַּת <i>f.</i> daughter	אַרְבַּע four	
אֲבִיגַיִל Abigail	שְׁאוֹל <i>f.</i> Sheol, the underworld		
יָרַד to go down	שָׁמַר to keep	פָּקַד to review	
שָׁבַר to break	נָחַץ to break down	פָּרַץ to break through (<i>e.g.</i> a wall)	

EXERCISE. TRANSLATE.

לֹא שָׁתָה הָעָם מִמִּי הַיָּאָר: 2 לָקַח דָּוִד אֲבִיגַיִל לְאִשָּׁה וְהָיָה
אִשָּׁה טוֹבַת שָׂכָל: 3 אֲבִיוֹנֵי הָעָם הֵם צַדִּיקִים: 4 לֹא שָׁמְרָנוּ
תּוֹרַת יְהוָה אֱלֹהֵי יִשְׂרָאֵל: 5 עָשָׂה הַשָּׂר כְּמִצְוֹת הַמֶּלֶךְ:
6 וּבִתּוֹרַת יְהוָה לֹא ²הֶלְכָּתָּ: 7 אֱלֹהֵי מִצְוֹת אֱלֹהֵי כָל-הָאָרֶץ
אֲשֶׁר כָּתַבְתִּי הַיּוֹם הַזֶּה: 8 שָׁכַב הַיֵּלֶד עַל-מִשְׁתַּת אִישׁ הָאֱלֹהִים:
9 בָּא חֵיל גְּדוֹל ³מִיִּרְבְּתֵי הָאָרֶץ וּמֵאַרְבַּע רוּחוֹת ²הַשָּׁמַיִם:
10 אֲכַלְנוּ מִכָּל-עֵץ ²הַגֵּן: 11 וּמִלֶּכֶת הָאָרֶץ בֵּית אִישׁ גִּבּוֹר ²חָיִל:
12 הָיָה רָעַב בָּאָרֶץ וְאַבְרָם יָרַד מִצְרָיִמָּה כִּי כָבֵד הָרָעַב בָּאָרֶץ:
13 תּוֹרַת יְהוָה טוֹבָה: 14 בְּיוֹם הַהוּא עָשָׂה יְהוָה יְשׁוּעָה
בְּיִשְׂרָאֵל:

- 1 The great day of Yahweh. 2 The day of Yahweh (is) great.
3 The good queen of the land. 4 All the people of the earth.
5 All the king's good asses. 6 The captain (prince) reviewed all
the mighty-men of valour and all the people of war. 7 In the
two-sides of the temple. 8 I have gone northward. 9 We are
gone down to Sheol. 10 He went towards-the-mountain. 11 We

¹ Less often *masc.*

² Observe the pausal vowels in 6, 9, 10, 11 (cf. § 10. 4 a).

³ Dag. in *kaph* only in cstr.

slew the man's ass. 12 The people did not drink from the waters of the river, for they (were) blood.¹ 13 Ye have not kept the commandments of the God of all the earth. 14 The spirit of God (was) upon the waters. 15 God of the spirits (that belong) to all flesh. 16 I have broken down all the walls of the city. 17 Thou hast kept the poor of the land from all ill. 18 Thou (f.) hast eaten of the tree of the garden.

§ 18. THE FIRST DECLENSION.

Nouns may be arranged in Declensions according to the internal vowel changes produced by alteration in the place of Tone occasioned by *Inflection* (§ 16. 2). Many forms of Nouns, however, contain unchangeable vowels, *i.e.* vowels pure long, or diphthongal (§ 2. 2. 1), or unchangeable by position, as גִּבּוֹר (*gibbôr*) a hero, אֶבְיוֹן (*ebh-yôn*) poor, in both of which the first vowel is unchangeable by position (short, because in shut syllable, גִּבּ, אֶבְ), and the second pure long (as we might almost infer from its consonantal representation י), and consequently unchangeable by nature (§ 6. 1). Such Nouns, as they suffer no internal change from inflection, do not seem to require classification; they are indeclinable. No additions at the end can in any way affect the vowels of either syllable; *e.g.* plur. אֶבְיוֹנִים, גִּבּוֹרִים.

The forms that suffer change are those having *tone-long* vowels, *e.g.* in each of the words זָקֵן, דָּבָר (not זָקִין), לֵבָב (not לֵיבָב) both vowels are tone-long, and are therefore both subject to change. These vowels, having been rarely expressed by the so-called *Vowel-letters* (§ 2. 3 *e*), may very generally be distinguished from pure long, and diphthongal, vowels, which were usually so expressed (§ 2. 3). In general only *qāmeç* and *çere* are tone-long in nouns, as in the above illustrations; *hôlem* being for the most part unchangeably long, and therefore usually represented by ו; *e.g.* גָּדוֹל (*gādhôl*), כּוֹכַב (*kôkhābh*). In these words the *ā* is subject to change, being only tone-long, but not the *ô*.

The forms with changeable vowels seem capable of being generalized under *three* classes or Declensions.

¹ In dependent clauses with כִּי *for, that, &c.*, the pronoun is put last.

1. A large number of words are of the same form as the *perfect* of verbs, and are chiefly participles or adjectives, though many are substantives. With these may be classed some other forms of words that are subject to the same laws. Together they may be called

THE FIRST DECLENSION.

They are words having :

$\bar{a}$ in the pretone (גָּדוֹל, זָקֵן), or $\bar{a}$ in the tone (פֹּכֵב, לֵבָב), or $\bar{a}$ in both places (יֹשֵׁר, דִּבָּר).

If the principles concerning the effect of the tone upon the vowels (§ 6) be clearly understood, and also the rules for the formation of the plur. (§ 16) and the construct (§ 17), no special rules for this declension are necessary. We have only to remember that when words are increased at the end (*e.g.* by ים, ה, ת, &c.) the accent plants itself upon the significant inflectional addition; *e.g.* דִּבְרִים, but דִּבָּר. The tone, falling on *bhār* in the sing., falls on *rīm* in the pl.: *bhā*, being pretonic, has the long $\bar{a}$, and the original *dā* of *dābhār*, being now *two* places from the tone (and open), becomes $\bar{a}$. The construct, which, as we have seen, is always made as short as possible (§ 17. 2 a), becomes דִּבְר (sing.) and דִּבְרִי (pl.): the *sh'wa* in pl. is vocal, hence no daghesh in *b'ghadhk'phath* letters; *e.g.* לֵבָבוֹ, פֹּכְבֵי.

Note that the form $\bar{a}-\bar{e}$, *e.g.* זָקֵן, has *a* in the constr. sing. זָקֵן.

A few words have in the construct *ghol* in both syllables: *e.g.* גִּדֵּר *wall*, constr. גִּדֵּר (pronominal suffix, § 19, regularly of the type גִּדְרֵי *his wall*); כִּתְּף *shoulder*, c. כִּתְּפִי; יֵרֵךְ *thigh*, c. יֵרֵךְ; כָּבֵד *heavy*, c. both כָּבֵד and כָּבֵד.

	Sing.	Plur.	Cstr. sing.	Cstr. plur.
(1) upright	יֹשֵׁר	יֹשָׁרִים	יֹשֵׁר	יֹשָׁרִי (= יֹשָׁרִי)
(2) old, old man, elder	זָקֵן	זָקִנִים	זָקֵן	זָקִנִי (= זָקִנִי)
(3) great	גָּדוֹל	גָּדוּלִים	גָּדוֹל	גָּדוּלִי
(4) blessed	בָּרוּךְ	בָּרוּכִים	בָּרוּךְ	בָּרוּכִי
(5) overseer	פֹּקֵד	פֹּקִידִים	פֹּקֵד	פֹּקִידִי
(6) heart	לֵבָב	לֵבָבוֹת	לֵבָב	לֵבָבוֹת (= לֵבָבוֹת)
(7) star	כּוֹכָב	כּוֹכָבִים	כּוֹכָב	כּוֹכָבִי
(8) desert	מִדְבָּר	מִדְבָּרִים	מִדְבָּר	מִדְבָּרִי

Rem.—The forms 1, 2, 3 with vowels $\bar{a}$ — $\bar{a}$, $\bar{a}$ — $\bar{e}$, $\bar{a}$ — $\bar{o}$, may be considered the typical forms of this declension, see § 22. 1. The forms 4, 5 are pass. participles, and 6 is a less common nominal formation.

2. *Feminine nouns* ending in הֿ, retain in the constr. sing. the original הֿ of the feminine (cf. § 16. 4. 8). The construct, as usual, is pronounced as rapidly as is consistent with the laws of the language (§ 17. 2 a): abs. שֵׁפָה *šēpā*, cstr. שֵׁפָה.

Abs. sing. צְדָקָה *righteousness*. cstr. (צְדָקָה =) צְדָקָת

„ plur. צְדָקוֹת *righteousnesses*. „ (צְדָקוֹת =)

„ sing. נִבְלָה *corpse*. „ (נִבְלָה =) נִבְלָה

The sh^{wa} in the cstr. (sing. and pl.) is vocal. But in cstr. sing. of בָּרַכָה *blessing*, the first syllable is closed בָּרַכְתָּ.

Some fem. nouns retain the long *ē* under inflection: *e.g.* מַגִּלָּה *magilā*
plunder, cstr. מַגִּלּוֹת; מַגִּלָּה *thing stolen*, 3 sing. masc. suff. (§ 19) מַגִּלָּתוֹ.

3. A few monosyllables with changeable vowels ($\bar{a}$ $\bar{e}$) in the tone attach themselves to this declension. They are probably real dissyllables, which have undergone contraction. The chief are חַד *hand*, דָּם *blood*, דֵּשׁ *fish*, עֵץ *tree*. They are inflected exactly like the last syllable of דְּבַר (or זָקֵן);

as this is in sing. abs.	כֶּרֶךְ	cstr.	כֶּרֶךְ	plur. abs.	כֶּרֶךְ	cstr.	כֶּרֶךְ
so we have	”	”	דֶּנֶךְ	”	”	”	דֶּנֶךְ
	עֵץ	”	עֵץ ¹	”	”	”	עֵץ

So פָּנִים *face* (plur.), cstr. פָּנֶי.

WORDS FOR PRACTICE.

זָכָר male	קָצֵר short	תָּמִים perfect
דָּבָר word	מָאֹר <i>m.</i>	שִׁפְהָ <i>f.</i> lip
מִשְׁלַּל proverb	מְאֹרֶת <i>pl.</i>	בְּרָכָה <i>f.</i> blessing
כָּבֵד heavy	נָבִיא prophet	נִקְמָה <i>f.</i> vengeance
נֶמֶר leopard	בָּרִיא fat	נִבְלָה <i>f.</i> corpse
	קֹדֶשׁ holy	

Exercise.—Write the *ctr. sing.* and the *abs.* and *ctr. pl.* of the above words. (The *abs.* and *ctr. dual* of שִׁפְחָה.)

שְׁנַיִם two חול sand אסף to gather נשא to lift up ים sea

¹ Same as abs.

יִצְחָק Isaac	יַעֲקֹב Jacob	עֵשָׂו Esau	עֲזָרָא Ezra
עֲצָה f. counsel	שָׁם there	לָמָּה why?	כַּרְמֶל ¹ Carmel

EXERCISE. PARSE AND TRANSLATE.

- בְּרִיאֹת, דָּגַת, נְבִיאִי, יִשְׂרָאֵל, רָקִיעַ, לִבְבוֹת, מְאֹר, מִשְׁלִי, כְּבֹד,
 פְּקוּדֵי, לֵבָב, שְׁפָתִי, נִקְמַת, בְּרָכוֹת, יָדַיִם : וַחֲשָׁד עַל־פְּנֵי הַמַּיִם :
 2 כָּתַב הַנְּבִיא אֶת־כָּל־הַדְּבָרִים בַּסֵּפֶר : 3 הָיָה דְּבַר יְהוָה אֶל־
 הַנְּבִיאִים : 4 תּוֹרַת יְהוָה בְּלִבֵּב הַצְּדִיקִים : 5 כָּתַבְתִּי לָעֵם הַזֶּה
 אֶת־כָּל־דְּבָרֵי תּוֹרַת יְהוָה : 6 לֹא הָיָה שָׁם אִישׁ מִזִּמְתִּי יִשְׂרָאֵל :
 7 נָתַן אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים בְּרָקִיעַ הַשָּׁמַיִם :
 8 אָסַף הַשָּׁר חֵיל כְּבֹד כְּבוֹדֵבֵי הַשָּׁמַיִם וְנַחֲוֹל אֲשֶׁר עַל־שְׁפַת
 הַיָּם : 9 אָמַר וַיִּצְחָק הַקּוֹל קוֹל יַעֲקֹב וְהַיָּדַיִם יָדֵי עֵשָׂו : 10 נָשָׂא
 הַנְּבִיא הַזֶּקֶן אֶת־גְּבֻלַּת אִישׁ הָאֱלֹהִים אֶל־הַחֲמוֹר : 11 כְּבֹד־
 לִשְׁוֹן אֲנִכִּי : 12 קֵרָא עֲזָרָא בַסֵּפֶר תּוֹרַת הָאֱלֹהִים :

- ¹ The law of Yahweh (is) perfect. ²The king saw the fat kine upon the bank (lip) of the river. ³Ye have eaten the flesh of fat oxen. ⁴The words of the lips of Yahweh (are) upright. ⁵ I (am) not a man of words. ⁶ Good (are) the words of the law of Yahweh. ⁷ The waters (are) upon the face of the ground. ⁸ We have heard the words of the prophets of the God of all the earth. ⁹ Thou hast kept the heart of this people from evil. ¹⁰ Very great (are) the righteousnesses of God. ¹¹ Blessed (are) the upright of heart. ¹² The vengeance of the people (was) great. ¹³ The proverbs of the wise king (are) perfect. ¹⁴ He destroyed all the fishes of the river.

§ 19. THE PRONOMINAL SUFFIXES.

The separate Personal Pronouns are used only to express the Nominative or as Subject (§ 12).

1. Hebrew has not largely developed the adjective; instead of saying *holy hill*, *silver idols*, *eloquent man*, it says *hill of holiness*, הַר קֹדֶשׁ; *idols of silver*, אֱלִילֵי כֶסֶף; *man of words*, אִישׁ דְּבָרִים, and the like. Similarly for *my horse* it says *horse-of-me*; the possessive pronouns *my*, *thy*, *his*, *our*,

¹ Usually with def. art. = *the garden land*

&c., are altogether wanting. In other words, what we have in such cases is—ideally—a noun in the construct, followed by a personal pronoun in the absolute, which, however, is not now written as a separate word, but attached to the noun as a suffix. There are a few words in which this process is still perfectly clear, and the pronoun is present in practically its original form; *e.g.* אָבִיָּהּ *his father* (father-of him, הוּא); but in all words the pronoun is really present, though not often so obvious; *e.g.* סוּסוֹ *his horse*. Here the original *sûs-hû* (horse-of him) became first, by means of the helping vowel *a* (appropriate before the guttural *h*) *sûsahû*; then *h* disappeared, as it so easily does (§ 14. 1 e), leaving *sûsaû*, which easily passes into *sûsô* (cf. § 2. 2. 1).

All the so-called pronominal suffixes correspond, with simple modifications similarly accounted for, to the (significant parts of the) personal pronouns § 12, except that in the second person *h* appears instead of *t*. The slight occasional differences between the forms of the suffixes, according as they are attached to singular or plural nouns, should be carefully noted. *E.g.* in סוּסֵיהֶם *their horses*, the ה of the original 3rd pers. pron. (הֶם) is preserved; in סוּסָם *their horse*, it has disappeared (as in סוּסוֹ).

2. The suffixes are divided into *light* and *heavy*; the heavy are those containing *two consonants*—כֶּם, כֵּן, הֶם, הֵן (not נוּ, for the נ is a vowel); all the others are light. Before the heavy suffixes, the noun, which is always an ideal construct, assumes the real construct form: *e.g.* דְּבַרְכֶם *the word of you, your word*; דְּבַרְיֶכֶם *the words of you, your words*; דְּבַרְיָהֶם *the words of them, their words* (דְּבַר and דְּבַרְיָ being respectively cstr. sing. and pl. of דְּבַר); so סוּסֵתְכֶם *your mare, your righteousness*, שְׂפָתֵיכֶם *your lips*. Before the light suffixes, the regular rules of vocalization apply (§ 6), which are illustrated, *e.g.*, in the formation of the plural—דְּבָרִים from דְּבַר. Thus, *my word* = דְּבָרִי: the accent falls at the end, on the suffix; the pretonic, being open, is long; the vowel before that, being in an open syllable, vanishes into sh'wa. (דְּבָרִי would exhibit the true construct form: but the short vowel in the open pretone would violate one of the fundamental principles of vocalization, and is manifestly impos-

sible.) So דְּבָרוֹ *his word*, דְּבָרֵנוּ *our word*. (The accent falls on the --- : hence דְּבָרֵנוּ would be again impossible.) So שִׁפְתִּי *my lip*, not שִׁפְתִּי. Similarly with a plural noun: *my words*, דְּבָרַי; *our words*, דְּבָרֵינוּ (because נו is not one of the heavy suffixes). The accent falls on the --- , and the vocalization follows as a matter of course. So שִׁפְתֵּיהֶם (*f.*) *thy lips*, שִׁפְתֵּינוּ *our lips*; but שִׁפְתֵּיהֶם *their lips*.

For purposes of vocalization, it is obviously important to know where the accent falls: in the paradigms it is specially marked, when it does not fall upon the last syllable. It may be put thus: the monosyllabic and all the heavy suffixes take the accent; *e.g.* דְּבָרִי *my word*, דְּבָרֵיכֶם *your words*; dissyllabic suffixes (except the heavy suffixes attached to plur. nouns) take the accent on the penult; *e.g.* סוּסֵנוּ *our horse*, דְּבָרֵנוּ *our word*, דְּבָרֶיהָ *her words*, but דְּבָרֵיהֶם *their words*.

NOUN WITH SUFFIXES.

	Mas.		Fem.		
	סוּס	דְּבָר	סוּסָה	שִׁפָּה	צְדָקָה
	(horse)	(word)	(mare)	(lip)	(righteousness)
<i>Singular noun</i>					
<i>sing.</i> 1 <i>c.</i> my	סוּסִי	דְּבָרִי	סוּסָתִי	שִׁפְתִּי	צְדָקָתִי
2 <i>m.</i> thy	סוּסֶיךָ	דְּבָרְךָ	סוּסָתְךָ	שִׁפְתְּךָ	צְדָקָתְךָ
2 <i>f.</i> thy	סוּסֶיךָ	דְּבָרְךָ	סוּסָתְךָ	שִׁפְתְּךָ	צְדָקָתְךָ
3 <i>m.</i> his	סוּסוֹ	דְּבָרוֹ	סוּסָתּוֹ	שִׁפְתּוֹ	צְדָקָתּוֹ
3 <i>f.</i> her	סוּסֶיהָ	דְּבָרֶיהָ	סוּסָתֶיהָ	שִׁפְתֶּיהָ	צְדָקָתֶיהָ
<i>plur.</i> 1 <i>c.</i> our	סוּסֵנוּ	דְּבָרֵנוּ	סוּסָתֵנוּ	שִׁפְתֵּנוּ	צְדָקָתֵנוּ
2 <i>m.</i> your	סוּסֵיכֶם	דְּבָרֵיכֶם	סוּסָתֵיכֶם	שִׁפְתֵיכֶם	צְדָקָתֵיכֶם
2 <i>f.</i> your	סוּסֵיכֶן	דְּבָרֵיכֶן	סוּסָתֵיכֶן	שִׁפְתֵיכֶן	צְדָקָתֵיכֶן
3 <i>m.</i> their	סוּסֵם	דְּבָרֵם	סוּסָתֵם	שִׁפְתֵם	צְדָקָתֵם
3 <i>f.</i> their	סוּסֵן	דְּבָרֵן	סוּסָתֵן	שִׁפְתֵן	צְדָקָתֵן
<i>Plur. noun</i>					
	סוּסִים	דְּבָרִים	סוּסוֹת	שִׁפְתִּים	צְדָקוֹת
	(horses)	(words)	(mares)	(dual)	(righteousnesses)
<i>sing.</i> 1 <i>c.</i> my	סוּסִי	דְּבָרִי	סוּסוֹתִי	שִׁפְתִּי	צְדָקוֹתִי
2 <i>m.</i> thy	סוּסֶיךָ	דְּבָרֶיךָ	סוּסוֹתֶיךָ	שִׁפְתֶיךָ	צְדָקוֹתֶיךָ
2 <i>f.</i> thy	סוּסֶיךָ	דְּבָרֶיךָ	סוּסוֹתֶיךָ	שִׁפְתֶיךָ	צְדָקוֹתֶיךָ
3 <i>m.</i> his	סוּסָיו	דְּבָרָיו	סוּסוֹתָיו	שִׁפְתָיו	צְדָקוֹתָיו
3 <i>f.</i> her	סוּסֶיהָ	דְּבָרֶיהָ	סוּסוֹתֶיהָ	שִׁפְתֶּיהָ	צְדָקוֹתֶיהָ

plur. 1	c. our	סוֹמְיָנוּ	דְּבָרֵינוּ	סוֹמְוֹתֵינוּ	שְׁפָתֵינוּ	צְדָקוֹתֵינוּ
2	m. your	סוֹמֵיכֶם	דְּבָרֵיכֶם	סוֹמְוֹתֵיכֶם	שְׁפָתֵיכֶם	צְדָקוֹתֵיכֶם
2	f. your	סוֹמֵיכֶן	דְּבָרֵיכֶן	סוֹמְוֹתֵיכֶן	שְׁפָתֵיכֶן	צְדָקוֹתֵיכֶן
3	m. their	סוֹמֵיהֶם	דְּבָרֵיהֶם	סוֹמְוֹתֵיהֶם	שְׁפָתֵיהֶם	צְדָקוֹתֵיהֶם (תָּם)
3	f. their	סוֹמֵיהֶן	דְּבָרֵיהֶן	סוֹמְוֹתֵיהֶן	שְׁפָתֵיהֶן	צְדָקוֹתֵיהֶן

Note (i.) that the *sh'wa* before the 2nd pers. suff. sing. and plur. attached to a sing. noun is vocal; hence the *kaph* does not have the daghesh lene. דְּבָרְךָ *d'bhār'khā* (in pause דְּבָרְךָ), דְּבָרְכֶם *d'bhār'khem*.

(ii.) The suffix יָ is pronounced *āw* (סוֹמֵי = *śūśāw*). The ' is ignored in pronunciation, but it represents an earlier stage in the history of the word (cf. § 5. 6 c).

(iii.) Suffixes to fem. plur. nouns, curiously enough, are preceded by ' , which, appropriate with masc. plur. (because it is really the cstr. plur. ending), is, with fem. nouns, strictly speaking, neither necessary nor justified; with the result that the plural is in such cases doubly indicated; e.g. סוֹמְוֹתֵינוּ.

(iv.) The helping vowel between stem and suffix is ultimately traceable to *i* or *a*: *a* before gutturals, as we have seen, *śūś-a-(h)û* = סוֹסוּ, so סוֹסֶם (*h* dropped); *i* in other cases סוֹסֶנִי (tone-long *e*) is from an ultimate *śūś-i-nû*.

(v.) The *dual* takes the same suffixes as the plural, e.g. יָד *hand*, יָדַי *hands*, יְדֶיהָ *her hands*, יְדֵינוּ *our h.*, יְדֵיכֶם *your h.*

(vi.) The suffixes of *sing.* nouns are sometimes joined to *fem. pl.*, particularly 3 *pl.*; e.g. נַפְשוֹתָם *their souls* (instead of נַפְשוֹתֵיהֶם), דִּירוֹתָם *their generations*.

face פָּנִים (pl.)	son, בֶּן, pl. בָּנִים	daughter בַּת, pl. בָּנוֹת
my face פָּנַי	the man's face פָּנֵי הָאִישׁ	
before me לִפְנֵי	before the man לִפְנֵי הָאִישׁ	
before thee לִפְנֶיךָ	before you לִפְנֵיכֶם	
after אַחֲרַי	after me אַחֲרֵי	

Rule I.—The noun with suffix, being already definite, does not take the def. art. (cf. § 13. 7 a), but naturally its adj. does; e.g. *my good horse*, סוּסִי הַטּוֹב (*my horse, the good one*); *your evil words*, דְּבָרֵיכֶם הָרָעִים; *thy strong hand*, יָדְךָ הַחֲזָקָה.

Rule II.—The suffix is repeated with each co-ordinate noun: e.g. *he took his sons and daughters*, לָקַח אֶת־בָּנָיו וְאֶת־בָּנוֹתָיו (cf. § 13. 7 b).

Particles, such as *Prepositions* and *Adverbs*, are generally *Nouns* in a fragmentary condition, and may take Suffixes which are attached to them precisely as to Nouns. For בְּ and לְ see § 14. 1 f; for מִן see § 15. 2. A number of words take the suffixes of *plur.* nouns. Some of the words are really *plur.*; e.g. אַחֲרֵי *after* (pl. cstr., *hinder parts*)—hence אַחֲרֵי *after me*, אַחֲרֶיךָ *after you*, אַחֲרָיו *after him*, &c.; others, like עַל *upon*, אֶל *to*, resume before suffixes the *yodh* which originally formed part of the root (עָלִי, אֵלִי), thus producing the impression of a plural.

עֲלֵיהֶם, עֲלֵיכֶם, עֲלֵינוּ, עָלֶיהָ, עָלָיו, עָלֶיהָ, עָלֶיהָ, עָלֶיהָ } שָׁמָּה
 אֲלֵיהֶם, אֲלֵיכֶם, אֲלֵינוּ, אֵלֶיהָ, אֵלָיו, אֵלֶיהָ, אֵלֶיהָ, אֵלֶיהָ } שָׁמָּה

Like עַל is עַד *unto, as far as*.

לֹט Lot אֶפְרַיִם Ephraim שְׁמוּאֵל Samuel שְׁלֹמֹה Solomon
 ✓ טוֹב good things, goodness שִׁיחָה *f. meditation* אֵת (אֶת־) with
 נֶגֶד before, in presence of פֶּתַח opening, door דֶּלֶת *f. door*
 סָגַר to shut, close תָּקַע to thrust, strike, blow (a trumpet)

שׁוֹפָר } horn (for blowing)
 שׁוֹפְרוֹת } בְּרִית *f. covenant* תְּפִלָּה *f. prayer*
 חֶסֶד mercy, kindness מִשְׁפָּט judgment, ordinance, justice
 עוֹלָם long duration, age מֵעוֹלָם from of old
 עַד־עוֹלָם for ever תָּמִיד continually
 כָּרַת to cut off, cut down בָּרַת בְּרִית to make a covenant
 בָּטַח to trust צָפַן to hide, lay up אָהַב to love פָּעַל to do

EXERCISE. TRANSLATE.

תּוֹרָתוֹ, שְׁפָתָיו, בְּרִכְתּוֹ, בְּנֵיהֶם, מִשְׁלִיכֶם, מְקוֹמָהּ, מִבְּשָׂרִי,
 בְּשָׂרְכֶם, לִפְנֵי, לִפְנֵיהֶם, שְׁפָתֶיהָ, בְּנֵינוּ, לְבַבְנוּ, בְּנֵיהֶם, יְדִי,
 יְדוֹ, תּוֹרָתָם, יְדִיהֶן:

יָצָא לֹט אֶל־הָאֲנָשִׁים הַפְּתֻחָה וְהַדֶּלֶת סָגַר אַחֲרָיו: ² וְאַהֲדוּד

¹ Pl. of אִישׁ.

תִּקַּע בְּשׁוֹפָר בָּהָר ¹ אֶפְרַיִם וּבְנֵי יִשְׂרָאֵל יִרְדּוּ מִדְּהָר וְהוּא
 לְפִנֵּיהֶם: ³ הוּא יְהוָה אֱלֹהֵינוּ בְּכָל־הָאָרֶץ מִשְׁפָּטָיו: ⁴ זָכַר
 לַעֲוֹלָם בְּרִיתוֹ אֲשֶׁר כָּרַת אֶת־אַבְרָהָם: ⁵ חֶסֶד יְהוָה מַעֲוֹלָם
 וְעַד־עוֹלָם עַל־יִרְאָיו וְצִדְקָתוֹ לְבְנֵי בָנִים: ⁶ וַאֲנִי עָלִיד בְּטַחְתִּי
 יְהִיגָה אֶמְרָתִי אֱלֹהֵי ² אֲמָתָה: ⁷ מָה רַב טוֹבָה אֲשֶׁר צִפְנָתָה
 לִירְאָיָה ³ פַּעַלְתָּ לְבָשָׁתִּים ² בָּהּ נִגְדָה בְּנֵי אָדָם: ⁸ מָה אֲהַבְתִּי
⁴ תּוֹרָתָךְ כָּל־הַיּוֹם הִיא שִׁיחָתִּי: ⁹ שָׁמַע יְהוָה אֱלֹהֵינוּ אֶת־
 תַּפְלַתְנוּ: ¹⁰ יִרַד אֶל־בְּנָיו שְׁאוּלָה:

¹ Your blessings. ² Her corpse. ³ My commandments. ⁴ Her lips. ⁵ Thy words. ⁶ His face; her face; my face. ⁷ And his words we heard out of the fire. ⁸ Thy law (is) in my heart, (O) my God. ⁹ God has redeemed his holy (ones). ¹⁰ Thou hast heard my voice out of thy temple. ¹¹ We sat before her. ¹² The words of thy (*f.*) lips (are) as the sand which (is) upon the shore of the sea. ¹³ He came and in his hand a sword. ¹⁴ Very good (are) the proverbs of his lips. ¹⁵ We have sold our asses. ¹⁶ Ye (are) my sons and my daughters, saith (*perf.*) your God. ¹⁷ My heart (is) in his law continually. ¹⁸ Thou hast kept their heart. ¹⁹ We have not kept the covenant of our God with all our heart. ²⁰ The day of vengeance (is) in his heart. ²¹ Ye have kept my law and my commands. ²² He lifted his corpse upon the ass. ²³ Their hearts (are) fat. ²⁴ Thy perfect law. ²⁵ This (is) flesh from my flesh. ²⁶ By (*b*) all his great prophets.

§ 20. THE VERB.

1. *Root*.—The root of a verb is considered to be the *3rd sing. masc. perf.* of the simple form (§ 13. 5), *e.g.* שָׁבַר *he broke*. This form is called *Qal* (קָל) “light,” in distinction from all the other forms, which are heavy, being loaded by additional inflectional letters, *e.g.* נִשְׁבַּר *he was broken*, or by the duplication of a radical, *e.g.* שִׁבַּר *he broke in pieces*.

¹ The sign א known as *’Athnāh* indicates the chief pause within the verse, as *Sillūq* indicates the last tone-syllable in the verse (cf. Gen. i. 1, (בְּרִאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ). The latter cannot be confused with *methegh*, which never stands on a tone-syllable (§ 10. 2).

² Pausal form. See § 10. 4 b.

³ Relative unexpressed, as often in poetic style.

⁴ See § 10. 4 c. i.

2. *Tenses*.—The verb has not *Tenses* strictly speaking. It has two forms, which express not time but the quality of an action as complete or incomplete; the one expresses a finished action, and is called the *perfect*, the other an unfinished action, and is called the *imperfect*. It must be clearly understood that these words are not used in the sense which they bear, *e.g.* in English or in Latin grammar.

The perfect action includes all *perfect tenses* of other languages, such as perfect, pluperfect, and future perf. The imperfect includes all *imperfect tenses*, *e.g.* present (especially of general truths), the classical imperfect, and the future. The so-called *Tenses* will be dealt with more fully in § 46. Suffice it here to say that Hebrew is not so helpless in the expression of time as might be supposed. As the perfect tense expresses completed action, it is the natural tense to express the English past, *e.g.* פָּרַס *he pursued*; and as the imperfect tense expresses incomplete action, it is the natural tense to express the English future, *e.g.* יִרְדֵּף *he will pursue*. It is wrong, however, to describe the tense on this account as the *future*: this is at once to limit it and to suggest a false point of view.

3. *Moods*.—The perfect and imperfect also do duty for moods. Either may express the indicative: *e.g.* *he pursued* = perf., *he will pursue* = impf. The subjunctive, optative, &c., and, broadly, words implying potential or contingent ideas, are generally expressed by the *imperfect* and its modifications (§ 23); *e.g.* of every tree *thou mayest eat*; hearken, that *ye may live*; hasten, lest *thou be consumed*; *may he judge! let us go!* This usage is thoroughly in accordance with the fundamental idea of the impf.—incompletion—as already explained. It might seem that this tense was greatly overworked, and that its use would give rise to endless obscurities and ambiguities: in point of fact, as we shall see, this is rarely so.

Besides, there is an *imperative*, which is closely connected with the imperf.; two forms of *infinitive*, called absolute and construct; and a *participle*.

4. *Degrees of the stem idea*.—The stem idea or meaning

of the verb is presented in *three* conditions or degrees; the Simple (Qal), as *to eat*; the Intensive, as *to eat much, often, greedily*; and the extensive or Causative, extending the action over a second agent, as *to make to eat, to give one to eat*. These are formed by manipulating or adding to the radicals of the verb in a way which has no approximate analogy in English. It is as if the intensive idea of the verb "lament"—*to lament much, often, professionally*—were expressed by some such form as *limment*; and the causative idea, *to cause some one to lament*, were expressed by some such form as *hilmint*.

Each of these three conditions of the stem idea once appeared in three voices, Active, Passive, and middle or Reflexive, though some parts are now lost: only the intensive has all three. Thus:

<i>Simple.</i>	<i>Intensive.</i>	<i>Extensive or Causative.</i>
act.	act.	act.
—	pass.	pass.
reflexive	reflex.	—

5. *Conjugations*.—What are called in other languages conjugations, do not exist. The various classes of irregular or weak verbs most nearly correspond to conjugations; but if the regular verbs be thoroughly learned, it will be found that the so-called irregular verbs follow naturally from them by the application of the fundamental rules of the language (§§ 3–10). The above seven parts are all growths of the original simple stem, which undergoes some modification, consonantal or vocalic or both (illustrated above by *lament*), to produce them.

6. *Inflection*.—Inflection to express person takes place by the connection of the significant parts of the personal pronoun with the stem (§ 12 and § 15. 3); and the third sing. as simplest is taken first, then the second, and finally the first. In an action which is finished, rather the action itself than the actor is prominent: hence in the perfect the stem is put before the personal designations. In the imperfect, or action going on, the actor is more prominent, and the personal modification is prefixed.

THE PERFECT.

Sing.	Plur.
3 <i>mas.</i> קָטַל he <i>killed</i> , &c.	3 <i>c.</i> קָטְלוּ they, &c.
3 <i>f.</i> קָטְלָה she „	
2 <i>m.</i> קָטַלְתָּ thou „	2 <i>m.</i> קָטַלְתֶּם ye
2 <i>f.</i> קָטַלְתְּ „ „	2 <i>f.</i> קָטַלְתֶּן „
1 <i>c.</i> קָטַלְתִּי I	1 <i>c.</i> קָטַלְנוּ we

7. Note carefully where the accent falls—usually on the טָל. The first syllable is pretonic and open, therefore has tone-long vowel, קָ (§ 6. 2 b), *e.g.* קָטַלְתִּי (not קִטַּלְתִּי). The heavy terminations תָּם, תָּו, draw the accent upon them, so that the first vowel, being no longer pretonic and therefore tone-long, naturally vanishes into sh^ewa (§ 6. 2 c), *e.g.* קָטַלְתֶּם (not קִטַּלְתֶּם).

8. It will be remembered that *nouns and adjs.* inflect thus: *m.* יָשַׁר, *f.* יָשְׁרָה (§ 16. 3). *Verbs*, however, inflect thus: *m.* יָשַׁר, *f.* יָשְׁרָה (cf. § 6. 2 f). In other words, in *verbal* inflection with vocalic additions—*e.g.* *â* of 3rd sing. fem. (יָשְׁרָה) or *û* of 3rd pl. (יָשְׁרוּ)—the vowels *á ē ò*¹ in the tone-syllable become vocal sh^ewa, thus: *m.* קָטַל, *f.* קָטְלָה (not קִטַּלָּה), *m.* קָבַד, *f.* קָבְדָה (not קִבְדָּה), *m.* יָכַל, *f.* יָכְלָה. In the 3rd sing. fem. and the 3rd plur. the first vowel has methegh—קָטְלוּ, קָטַלְתֶּם, because the sh^ewa, representing as it does an original full vowel (*á*), is sounded (§ 6. 2 e, § 10. 2 b). This preserves the *a* sound: without methegh, the words would be *qotlâ, qotlû*. Naturally, if the third radical were a *b'ghadhk'phath*, it would not take daghesh lene; *e.g.* כָּתַבָה *she wrote*, כָּתְבוּ *they wrote*.

9. *Uses of the perfect.*—The Perf. expresses:

- (a) The Aorist (Past), *he killed*.
- (b) The Perfect, *he has killed*.
- (c) The Pluperfect, *he had killed*.
- (d) The future Perfect, *he shall have killed*. (See § 46.)

10. אֶת or אֹת, the sign of the accusative (§ 13. 7), when

¹ Most regular vbs. have their second vowel in *á*, many in *ē*, a few in *ò* (§ 22. 1).

used with the pronominal suffixes, appears as follows: **אֲנִי** *me*, **אֲתָךְ** *m.* **אֲתָךְ** *f.* *thee*, **אֹתוֹ** *him*, **אֹתָהּ** *her*, **אֲתָנוּ** *us*, **אֲתֶכֶם** *m.* **אֲתֶנָּה** *f.* *you*, **אֲתָם** *m.* **אֲתָן** *f.* *them*.

The *scriptio plena* is also common: **אֹתִי**, &c.

מְאוּמָה anything	אַחֲרִית <i>f.</i> latter end	שָׁכַח to forget
נָפַל to fall ✓	עָף to fly	הִנֵּה, הִנֵּה behold
פְּקוּד statute	יוֹסֵף Joseph	מָכַר to sell
שָׂרַף to burn	שָׂרָף seraph	מְלָקָחִים tongs
סָמָךְ to lean (<i>act.</i>)		כֹּפֶר ransom, bribe
עָשָׂה to oppress		שׁוֹר ox
זָקֵנָה <i>f.</i>	} old age	זָבַח to sacrifice
זָקֵנִים <i>m. pl.</i>		מִזְבֵּחַ altar
רָצָפָה <i>f.</i> glowing stone, coal		כֹּהֵן priest

EXERCISE. TRANSLATE.

לֹא שָׁמַרְתָּ בְּרִיתִי: 2 לֹא שָׁמְרוּ תּוֹרָתְךָ: 3 שָׁמַרְתִּי פְקוּדֶיךָ
בְּכָל-לִבִּי: 4 לֹא זָכַרְהָ אַחֲרִיתָהּ: 5 שָׁכַחוּ אֶת-אֱלֹהֵיהֶם:
6 אֶת-קוֹלָהּ שָׁמַעְנוּ מִן-הָאִשׁ: 7 אֲנִי יוֹסֵף אֲשֶׁר-מָכַרְתָּם אֹתִי
מִצְרַיִמָּה: 8 לָמָּה נָפְלוּ פָנֶיהָ: 9 שָׁכְנוּ דָמִים בְּמִים: 10 שָׂרַפְתָּם
אֶת-הָעִיר בָּאֵשׁ: 11 רָאָה אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה
טוֹב מְאֹד: 12 אָמַר שְׁמוּאֵל אֶל-הָעָם אֶת-שׁוֹר מִי לָקַחְתִּי
וְחִמּוֹר מִי לָקַחְתִּי וְאֶת-מִי עֲשָׂקְתִּי וּמִי לָקַחְתִּי כֶפֶר:
וְכָל-הָעָם אָמַר לֹא עֲשָׂקְתָּ אִישׁ וְלֹא לָקַחְתָּ מִיֵּד אִישׁ מְאוּמָה:
13 עָף אֵלַי אֶחָד מִן-הַשָּׂרָפִים וּבִידּוֹ רָצָפָה¹ בְּמִלְקָחִים לָקַח
מֵעַל הַמִּזְבֵּחַ: 14 עֲמַדָה הָאִשָּׁה לִפְנֵי הַמֶּלֶךְ: 15 שֶׁבֶת
אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי מִהַמְּלָאכָה אֲשֶׁר עָשָׂה:

Ye did not keep my words. The fire of God fell from heaven. God set (gave) luminaries in the firmament of the heavens. All the males fell before the sword. The heavens of the heavens are God's (*dat.*), and the earth he has given to the sons of man. Thou hast fallen, O (*art.*) city, in the heart of the sea. I kept my tongue from evil words. These (are) the proverbs of Solomon the wise king of Israel. We

¹ Relative unexpressed.

heard his voice from his temple. Their faces fell. We leant our hands upon her head. The blessing of Yahweh (be) upon thy children (sons). We sat by (על) the waters of the great rivers. Ye have burnt their city in the fire. She bare to her husband a son to his old age. They have forgotten my words and the proverbs of my lips.

§ 21. THE IMPERFECT, &C.

As in the perfect the pronouns were indicated at the end, so in the imperfect they are indicated, though not quite so obviously, at the beginning: *e.g.* א points to 1st pers. sing. (אני), נ to 1st plur., ת to 2nd sing., &c.

1. Imperfect and Imperative.

	Imperfect.		Imperative.
sing. 3 m.	יִקְטֹל he will, may, &c., kill, is,		
			was, killing, &c.
3 f.	תִּקְטֹל she " "		
2 m.	תִּקְטֹל thou "	קְטֹל	kill thou
2 f.	תִּקְטְלִי thou "	קְטֹלִי	" "
1 c.	אֶקְטֹל I "		
plur. 3 m.	יִקְטְלוּ they "		
3 f.	תִּקְטְלֶנָּה they "		
2 m.	תִּקְטְלוּ ye "	קְטֹלוּ	kill ye
2 f.	תִּקְטְלֶנָּה " "	קְטֹלֶנָּה	" "
1 c.	נִקְטֹל we "		

Note carefully where the accent falls.

Note further that the first syllable is closed: in other words, the sh^wa is silent, consequently the second radical, if a *b'ghadhk'phath*, would take the dagh. lene; thus pf. כָּתַב *he wrote*, impf. יִכְתֹּב *yikhtōbh* (not יִכְתֵּב).

(a) The original vowel in first syllable of impf. of active verbs appears to have been *a* (יִקְטֹל: cf. Arab *yāqtulu*), which was later thinned to *i* (יִקְ: cf. דִּבְרִי for דַּבְּרִי from *dabhār*, § 2. 2. 4 and § 6. 2 d). This should be borne in mind, as the *a* reappears in certain forms of guttural and other verbs to be dealt with afterwards (§§ 34, 40, 42).

(b) The termination of the 2nd *plu.* and 3rd *plu.* sometimes appears as **ן** (יִקְטֹלָן), which always bears the tone.

(c) Note that the imperative is identical with the impf. except that it drops the pronominal prefixes: thus **קְטֹל** (תִּקְטֹל). Obviously in the imperative the sh^ewa is sounded; hence, in spite of **יִקְטֹל**, the imper. is **קְטֹל** (**יִקְטֹל** is an impossible form, § 7. 4).

(d) The first syllable of imper. **קְטֹל** *f. s.* **קְטֹלִי** *m. pl.* is half open; in other words the sh^ewa is vocal, as it represents an original vowel (*ō*), § 6. 2 e; therefore **קְטֹלִי** not **קְטֹלִי**.

2. The Infinitive.—

Inf. cstr. **קְטֹל** *to kill* (admitting prepositions before it and pronominal suffixes).

Inf. abs. **קְטֹל** (also **קְטֹל**) *to kill* (admitting neither prefix nor suffix).

(a) i. The inf. cstr. is the same as the 2nd sing. imperative. It corresponds roughly to English verbal nouns in *-ing*; e.g. **עַתָּה סֹפֵר** *a time of (i.e. for) mourning, a time to mourn.*

ii. It is used very frequently with the preposition **לְ** (much like our *to* before inf.): (i.) after such verbs as *begin, continue, cease, &c.*: e.g. **הִתְחַל לִסְפֹּר** *he ceased to count* (occasionally in such cases without **לְ**), and (ii.) to indicate purpose: e.g. **בָּרַח לְיִצְחָק** *I have come to sacrifice* (**לְיִצְחָק**) *to Yahweh.* This **לְ** joins so closely with the inf. that the first syllable is closed; hence **לִכְתֹּב** *to write*, not **לִכְתֹּב**. (Contrast § 14. 1 b.)

iii. It is used *very frequently* with pronom. suffixes; e.g. **בְּכַתְּבוֹ**¹ (*b'khotl'bhô*) *in his writing, i.e. when he wrote.*

(b) To the absol. inf. nothing can be prefixed or added: it stands alone (**לִקְטֹל** or **קְטֹלִי** would be impossible), and it has the effect of throwing up prominently the bare idea of the verb. Usually it is accompanied by a finite verb. (i.) When placed before the verb, it strengthens it: **שָׁמַר מְצֻוֹתָיו** (*keeping I kept: i.e.*) *I earnestly kept his commandments.* It is often rendered by an English adverb, such as “surely, utterly,” e.g. **יָפֵקֵר יָפֵקֵר** *he will surely visit*;

¹ The change which the cstr. inf. undergoes with pronom. suffixes will be explained in § 29. 2, § 31. 3 c

thou wilt *certainly* be king, מְלֹךְ תִּהְיֶה ; I will *utterly* (inf. abs.) destroy (impf.). (ii.) When placed after the verb it usually suggests continuance ; e.g. שְׁמָעוּ שְׁמוֹעַ *hear ye continually*.

Etymologically the cstr. inf. is not related to the absol. as דִּבֵּר to דָּבַר ; the two forms are of independent origin.

3. The Participle.—

Act. Part. m. s. קוֹטֵל or קָטֵל *killing*, i.e. *one who kills*

f. s. קֹטֶלֶת¹ or (more often) קָטְלָה²

m.pl. קֹטְלִים¹ f. pl. קְטֹלוֹת

Pass. Part. m. s. קְטוּל *killed*, i.e. *one who is or has been killed*

f. s. קְטוּלָה

m. pl. קְטוּלִים f. pl. קְטוּלוֹת

(a) The sh^ewa in fem. and pl. of act. ptc. is vocalic, qô-ê-lâ, -lîm, as it represents an original full vowel. The hôlem is unchangeable, whether written with or without *warw*.

The act. partic. denotes continuous action ; e.g. הוּא יֹשֵׁב *he is, was sitting* (not *he sat*).

(b) Of the *passive* voice there are few remaining traces besides the participle.³

Uses of the Imperfect.—The Impf. expresses :

(a) The Present, *he kills* (especially of general truths) ; e.g. a bribe *blindeth* (impf.) the clear-sighted. Ex. 23. 8.

(b) The Imperfect, *he killed* (particularly of repeated past acts, i.e. *used to kill* : Latin or Greek impf.) ; e.g. a mist *used to go up*, Gen. 2. 6.

(c) The Future, *he will kill*.

(d) The Potential, *he may or can kill, might, could, would, &c., kill*. (See § 46.)

¹ For the change of ֵ (ê) into ִ (vocal sh^ewa) in f. s. and m. and f. pl., see § 30. 1 (1).

² When the *fem. ptc.* has the force of a substantive, it tends to retain the long ê of the masc. ; e.g. יֹלְדָה *a woman in travail* (יָלַד *to bear*).

³ For other traces see § 33. 3 c.

שָׁפַט to judge	נָגַב to steal	כָּרַת to cut
שָׁפַט (<i>ptc.</i>) judge	שָׁמַר to watch	אֵיזֶבֶל Jezebel
שָׁבַר to buy (grain)	שָׁמַר (<i>ptc.</i>) watchman	דְּבוּרָה Deborah
מָת dead	רָדַף to pursue	תַּמָּר a palm tree
קָבַר to bury	אָכַל to eat	אֲבִימֶלֶךְ Abimelech
קֶבֶר grave	אָכַל food	עוֹד still, yet,
שָׁכַן to dwell	בָּעַל lord, husband, Baal	אֵינִי again
אֱמֶת <i>f.</i> faithfulness, truth	בָּעַל to marry, rule over	
אַרְבַּע four	מֵאוֹת <i>f.</i> hundred	שֻׁלְחָן table
דָּרַשׁ to seek	עֵת <i>f.</i> time	דִּבֶּר ¹ to speak
קָבַץ to gather	עַל on account of	הָלַךְ to go

EXERCISE. TRANSLATE AND PARSE.

אֲשַׁמֵּר, לִשְׁמֹר, שָׁמְרוּ, שָׁמַר, תִּשְׁמֹר, יִשְׁמְרוּ, נִשְׁמֹר, גְּנוּבִים,
 גְּנוֹב, תִּפְקְדוּ, תִּזְכְּרוּ, זָכַר, פָּרַתִּים, דָּרָשׁוּ, רָמַשְׁתָּ, תִּשְׁמְרֵנָה:
 לֹא תִגְנֹב: ² לֹא תִשְׁמְרוּ אֶת־מִשְׁפָּטֵיהֶם: ³ אֲנִיחֵנִי נָכַרְתָּ עַצְמִים
 מִן־הָהָר: ⁴ רָדַפוּ אַחֲרָיו: ⁵ אָמַרְתִּי לִשְׁמֹר דְּבָרֶיהָ: ⁶ מִשְׁלִי
 הָעַם הַזֶּה: ⁷ מִי יִשְׁכֵּן בְּהַר יְהוָה: הוֹלֵךְ תָּמִיד וּפֹעֵל צֶדֶק
 וְדֹבֵר אֱמֶת בְּלִבּוֹ: ⁸ בָּא יוֹסֵף מֵאֶרֶץ מִצְרַיִם לִקְבֹּר אֶת־
 יַעֲקֹב: ⁹ קָבְרוּ אֶת־נִבְלַת הַנְּבִיאִים הַזֶּה בְּקֶבֶר אֲשֶׁר אִישׁ
 הָאֱלֹהִים קָבַר שָׁם: ¹⁰ יָרְדוּ בְנֵי יַעֲקֹב מִצְרָיִם ² לִשְׁפָרָאֵבֶל:
¹¹ וַעֲתָה קָבַץ אֵלַי אֶת־כָּל־יִשְׂרָאֵל אֶל־הַר הַכְּרֹמֶל וְאֶת־נְבִיאֵי
 הַבַּעַל אַרְבַּע מֵאוֹת אֲכָלִי שֻׁלְחָן אֵיזֶבֶל: ¹² וְדְבוּרָה אִשָּׁה
 נְבִיאָה הִיא שָׁפְטָה אֶת־יִשְׂרָאֵל בְּעֵת הַהִיא: וְהִיא יוֹשֶׁבֶת
 תַּחַת־תֹּמֶר דְּבוּרָה בְּהַר אֶפְרַיִם: ¹³ אָמַר אֱלֹהִים אֶל־אֲבִימֶלֶךְ
 בְּחִלּוֹם הַלֵּילָה הַנֶּה אָמָה מֵת עַל־הָאִשָּׁה אֲשֶׁר לָקַחְתָּ וְהִיא
 בָּעֵלְתָּ בָּעַל: ¹⁴ אִיבֹךְ לֹא יִרְדְּפוּ עוֹד אַחֲרֶיךָ: ¹⁵ בְּיוֹם
 הַהוּא אֲשַׁפֵּךְ אֶת־רוּחִי עַל־כָּל־בָּשָׂר:

I will pursue after her. I promised (said) to pursue after them. Pursue after him. He set the stars in the firmament of the heavens to rule over the night. Yahweh will judge this people. A city shedding blood like water. Keep thy tongue from evil. Ye shall keep the commandments of your God with all your heart. They left off counting the proverbs

¹ In Qal used only in *act. ptc.*² See § 10. 3 a.

of his lips, for they (were) as the sand which (is) upon the shore of the sea. His commandments and his words will we keep. His children (sons) will keep his covenant. Hands shedding blood. But I would seek unto God. He came to shed blood. We will burn your city with (in the) fire. Bury my corpse in the grave where the prophets (are) buried (*ptc.*).

§ 22. THE VERB ACTIVE AND STATIVE (TRANSITIVE AND INTRANSITIVE).

(See Paradigm of Regular Verb, p. 208.)

1. (a) The perf. Qal may end in any of the three vowels *á e ó*, e.g. קָטַל, קָבַר, קָטַן, *á* taking the place of *ā* (§ 6. 2 f). Verbs are named according to these vowels *a, e* and *o* verbs. Verbs ending in *a* are transitive, verbs in *e* and *o* are intransitive, though these terms in Hebrew do not quite correspond to the same terms in the Western languages. The class of intransitive verbs is very wide, embracing words that describe the *condition* of the subject (as מָלֵא *to be full*, צָמָא *to thirst*, יָרָא *to fear*, אָהֵב *to love*), even though capable of taking an object after them. The term *Stative* verbs, i.e. verbs of *state*, is used by some grammarians. The state they describe may be either physical (גָּדַל *to be great*, זָקַן *to be old*) or mental (שָׂמַח *to rejoice*, שָׂנֵא *to hate*). But stative is not altogether synonymous with intransitive; not all intransitive verbs are stative; e.g. מָלַךְ *to reign*, nor are all stative verbs intransitive; e.g. לָבַשׁ *to put on* (clothes), אָהֵב *to love*, הָצַב *to heve, cleave*—actions in which the reflex influence of the action upon the subject is very prominent.

(b) In the perfect, vbs. in *ē* are inflected exactly like vbs. in *a*; e.g. קָטַלְתָּ, קָבַרְתָּ. Vbs. in *ō*, which are very few, retain the *ō* in the accented shut syllable, e.g. קָטַנְתָּ *qātōntā* (§ 5. 3 a), but naturally change it to *o* in the 2nd plur. where the second syllable is unaccented (§ 20. 7), e.g. קָטַנְתֶּם *qātōntēm*.

2. *Formation of Impf.*—The Perf. in *á* (Active verb) gives the Impf. in *ō*, יָקַטַל, יָקַטַל (originally יָקַטַל, cf. § 21. 1 a); the Perf. in *ē* or *ō* (Stative verb) gives the Impf. in *á* יִקְבֹּר, יִקְבֹּר (this too—*yi* in first syllable, not *ya*—is the *orig.* form in stat. vbs.), יִקְטַן, יִקְטַן. Very rarely the impf. of a stat. vb. may be in *ō*; נָבַל *to wither*, יָבַל (§ 33. 1 a); שָׁכַן (in pause שָׁכַן) *to dwell*, יִשְׁכַּן.

3. *Formation of Imper. and Inf. Cstr.*—As in Active vbs. the *imperat.* of Stative vbs. agrees with the *impf.*, e.g. *כָּבֵד*, *יִכְבֹּד*; but the *inf. cstr.* of Stative vbs. is generally in *ō* (not *a*); e.g. *קָרֵב*, *שָׁנֵא*. Sometimes the *inf. cstr.* has a fem. ending of the type *יִרְאֶה* from *יָרֵא*; e.g. *לִירְאֶה אֶת־יְהוָה* to fear Yahweh. Other rarer forms occur.

4. *Form of the Participle.*—The Active verb has the Ptc. of the form *קָטֵל*; the Ptc. of the Stative verb is the same as the Perfect, *קָרֵב* *drawing near*, which is strictly a verbal adj. rather than a partic. The *ō* of act. ptc. is unchangeable, the *ā* of stat. is only tone-long, therefore changeable: *כָּבֵד*, *כְּבֹדָה*. These verbal adjectives frequently retain their .. in the *cstr. plur.*; e.g. *שִׂמְחִי* (as well as *שִׂמְחִי*) from *שִׂמַּח* *rejoicing*. The *cstr. pl.* of *יָרֵא* *fearing*, is always *יִרְאִי*; e.g. *יִרְאִי יְהוָה* *those who fear Y.*

5. Of statives in *ē*, which are numerous, only a few have *ē* invariably, *ā* frequently occurring instead; e.g. *קָרֵב* and *קֹרֵב* *to draw near*.

6. The perfect of Stative verbs usually corresponds to the English present; e.g. *זָקֵנִי* *I am old*, *יָכַלְתִּי* *I am able*, *יָדַעְתִּי* *I know* (cf. Lat. *novi*). This use of the perf. is found with other verbs denoting affections or states of the mind: *בָּטַחְתִּי* *I trust* (have set my confidence), *זָכַרְתִּי* *I remember*, *memini*, *μύμνημαι*. The condition or state is regarded as the abiding result of a past experience.

	<i>גָּדַל</i>	{ To be great become great
	<i>יָכַל</i>	to be able
	<i>מָתַק</i>	to be sweet
	<i>עָמַק</i>	to be deep
	„	deep
{ <i>קָדַשׁ</i> to be holy	{ <i>יָרֵא</i> to fear	{ <i>קָטַן</i> to be little
{ <i>קְדוּשָׁה</i> holy	{ „ fearing	{ „ little
<i>זָקֵן</i> to be old	<i>קָרֵב</i> to draw near	<i>שָׁמַע</i> to hear
<i>צָדִיק</i> to be just	<i>לָמַד</i> to learn	<i>רָעֵב</i> to be hungry
<i>חָפֵז</i> to delight in	<i>שָׂבַע</i> (<i>שָׂבַע</i>) to be sated (<i>acc.</i>)	
<i>שָׁפַל</i> to be low, abased	<i>מָלֵא</i> to be full (<i>acc.</i>)	<i>שָׁבַל</i> to be bereaved

לֶחֶם	bread	עֹלָה	<i>f.</i> burnt-offering
זִכָּר	remembrance, memorial	רָקַב	to rot
רִנָּה	<i>f.</i> ringing cry	נְעֻרִים	<i>pl.</i> (time of) youth
חַיִּים	<i>pl.</i> life	מַחְשְׁבָה	<i>f. (cstr. pl. מַחְ)</i> thought

EXERCISE. PARSE AND TRANSLATE.

תִּשְׁפֹּלֶנָה, קִמְנִתִּי, תִּקְמֹן, וְכָלָה, וְכָלָתָם, אֲשַׁכֵּל, לְבָשִׁי, נִכְבֹּד,
תִּכְבְּדִי, אֲגִדֹּל, רָעִבוּ:
קוֹל שׁוֹפָר לֹא נִשְׁמַע וְלֶלֶחֶם לֹא נִרְעַב: 2 לֹא יִכְלֹתָ לִסְפֹּר
הַקּוֹכָבִים: 3 יִגְדֹּל שֵׁם יְהוָה עַד עוֹלָם: 4 קָרֵב וּשְׁמַע אֶת־כָּל־
הַדְּבָרִים אֲשֶׁר אֲנֹכִי דֹבֵר אֵלֶיךָ: 5 עֲתָה יִדְעֵתִי כִי יֵרָא אֱלֹהִים
אַתָּה: 6 יְהוָה אֱלֹהֵי גְדֻלָּתָ מְאֹד: 7 זָכֹר צְדִיק לְבִרְכָּה וְשֵׁם
רְשָׁעִים יִרְקַב: 8 קָרֹב אַתָּה יְהוָה וְכָל־מִצְוֹתֶיךָ אִמְּתַת תִּקְרַב
רַנִּיתִי לְפָנֶיךָ: 9 לֵעֵת זִקְנָת שְׁלֹמָה לֹא הָיָה לִבָּבוּ שָׁלֵם עִם־
יְהוָה אֱלֹהָיו בְּלִבָּב דָּוִד: 10 יִקְרָא הַמֶּלֶךְ בְּסֹפֶר הַתּוֹרָה
כָּל־יָמָיו חֲגִיו לְמַעַן יִלְמַד לִירְאָה אֶת־יְהוָה אֱלֹהָיו: 11 לֹא
יִצְדַּק לְפָנֶיךָ כָּל־בָּשָׂר: 12 קְרוֹשׁ אַתָּה יְהוָה מְלֵאָה כָּל־הָאָרֶץ
כְּבוֹדךָ: 13 שְׁבַעֲתִי עוֹלוֹת וְדָם פְּרִים לֹא חִפְצֵתִי:

1. I cannot draw near. 2. I will be great. 3. Draw near. 4. The God who made the heavens and the earth I (am) fearing. 5. Ye cannot keep my statutes with (בְּ) all your heart. 6. Thou art little. 7. Hear in order that thou mayest learn to fear Yahweh thy God. 8. They are not able to pursue after me. 9. I am bereaved. 10. I know that thou shalt assuredly reign. 11. Cease to draw near before me, for your hands are full of blood (*pl.*). 12. How great art thou (O) my God, very deep are thy thoughts.

§ 23. JUSSIVE. COHORTATIVE.
WAW CONSECUTIVE.

1. Besides the ordinary imperfect, which expresses the action simply, there are certain modifications of it which indicate the relation of the action to the speaker's will or feelings. The speaker may throw his own feeling into the word in two ways, either by a sharp, hasty utterance of it, thus expressing peremptory *wish*; or, on the contrary, by a

lengthening out of the word, giving expression to the *direction* of the mind or action. The short form that arises in the first way is called the *Jussive*, the other or lengthened form has been named the *Cohortative*.

(1) *The Jussive*.—The Jussive, which aimed at being as abrupt and brief as possible, arises through a contraction of the last syll. of the impf.; but the laws of the tone and of the formation of syllables usually make an actual shortening of the imperfect form impossible; e.g. יִקְטֹל *yiqṭōl*, could not, even in the interest of abruptness, become יִקְטֹל *yiqṭol*, for that would violate the principle laid down in § 5. 1 b; it must therefore remain יִקְטֹל *yiqṭōl*. Consequently, in all parts of the regular verb except the *Hiph'il* (§ 27. 1 a: impf. יִקְטִיל, jussive יִקְטֹל—short *i* of an ultimate *yāqṭil*¹ lengthened to tone-long *ē*), the *Jussive* coincides with the ordinary impf.; and in all forms with inflectional terminations the juss. and ordinary impf. coincide. *The Jussive is found only in 2nd and 3rd persons.*

The Jussive (as the name implies) expresses a *command*, as יִקְטֹל *let him kill* (thus taking the place of the non-existent 3rd pers. imperative); or, less strongly, an *entreaty, request, &c.*—*may he kill*; or, with a negative, a *dissuasion*, as אַל-תִּקְטֹל *do not (ye) kill*.

Note (i.) that the imperative is used only for commands, *not for prohibitions*—these require the jussive (= impf.); e.g. *kill*, קְטֹל, but *do not kill*, אַל-תִּקְטֹל (not אַל-קְטֹל).

(ii.) The regular negative with prohibitions is אַל; e.g. אַל-תִּקְטֹל, not לֹא תִקְטֹל. But לֹא can be used of a very emphatic, and especially of a divine, prohibition, exactly like our *thou shalt not*; e.g. לֹא תִגְנוֹב *thou shalt not steal*.

(2) *The Cohortative*.—The Cohortative is formed by adding the syllable הָ, *ā* to the impf. As before ו of the plur., so before cohortative הָ, the vowel of the 2nd syllable becomes *sh'wa*; as יִקְטֹל, so אֶקְטֹל (from אֶקְטִיל). *The Cohort. is found (with rare exceptions) in 1st pers. only—sing. and plur.*

The Cohort. expresses the direction of the will towards an action, consequently *desire, intention, self-encouragement*, or (in 1st plur.) *exhortation*: אֶשְׁמְרָה *let me keep, I would keep*,

¹ Cf. Arabic impf. *yūqṭilu*, jussive *yūqṭil*.

I will keep (but more emotional than the simple אֶשְׁמֹר), נִשְׁמְרָה *let us keep*, &c.

2. *The Emphatic Imperative.*—The same termination הָא is added to the imper. 2 m. s. to give it emphasis, as קָטַלָּה *Oh kill!* qoṭlâ (half open, from qṭōl);¹ a form of the type קָטַלָּה qitlâ also occurs, but chiefly in verbs whose impf. and consequently imperative end in *a*; e.g. impf. יִשְׁמַע, imper. שְׁמַעָּה *hear*, and שְׁמַעָּה. This Emph. Imper. appears chiefly in the irregular verb; e.g. קוּמָה *arise* (from קום)—frequently with no appreciable emphasis.

3. *Waw Consecutive.*—The conjunction וַ and is very frequently used not as a mere copulative to join or co-ordinate clauses, but with a certain subordinating power, so as to indicate that what is now added is the *result* or sequence of the preceding: as, *he spake* and (and so, and thus, then) *it was done*.

The usage is this:

After a simple *perfect* events conceived as following upon this perf. are expressed by *waw* joined with the *imperfect*; and conversely, after a simple *imperfect* the events conceived as following on it are expressed by *waw* with the *perfect*.

But it must not be said or supposed—as was implied by the old name *waw converse*—that the *waw* really converts the one tense into the other: that is impossible. Various explanations of this curious phenomenon have been offered, but none will be probable which contradicts the fundamental character of the pf. and impf. as already explained (cf. § 46).

(1) (a) All the verbs following a perfect are put in the impf. *if they are immediately preceded by waw*; but if any word, however small (e.g. a pronoun, הוּא, or a negative, לֹא) intervene, then the construction reverts to the proper and natural tense: e.g. In the beginning God *created* (pf., בָּרָא) the earth, and the earth *was* (וַ with impf.) without form, and God *said* (וַ with impf.), and so on with imperfects. But if the connection between *waw* and the verb is *in any way* broken, the pf. is naturally and necessarily used. Hebrew says therefore either *and-said* (waw impf.) *God*, or *and God said* (pf.).

(b) *Waw consecutive* with the imperf. is pointed *exactly*

¹ This form cannot be fully understood till §§ 29, 31 are reached.

like the Article (§ 11); e.g. וְקָטַל and he killed, וְאָקַטַל and I killed, וְנָקַטַל and we killed. Examples of usage:

He found the place and lay down מָצָא אֶת־הַמָּקוֹם וַיִּשְׁכַּב

" and did not lie down " וְלֹא יָשָׁב

and the man lay down וַיִּשְׁכַּב הָאִישׁ or וְהָאִישׁ שָׁכַב

(2) (a) Similarly all the verbs following an *impf.* are put in the *pf.* if they are immediately preceded by *waw*, cf. 1 Sam. 19. 3, אָצָא וְעָמַדְתִּי I will go out and stand; but if the connection is in any way broken, the imperfect reappears. E.g. In that day I will raise up (*impf.*) the tabernacle of David, and close up (ו with *pf.*) the breaches thereof, and-its-ruins I will raise up (*impf.*) and I will build it (ו with *pf.*) as in the days of old. (Am. 9. 11.) Cf. Ezek. 11. 20.

(b) *Waw consecutive* with the *perf.* is pointed exactly like *waw* copulative (§ 15); וְקָטַל and he will kill, וְקָטַלְתָּם and ye will kill, וְיָמְרָה and he will rebel. Examples of usage:

he will find the place and lie down מָצָא אֶת־הַמָּקוֹם וַיִּשְׁכַּב

" and will not lie down " וְלֹא יָשָׁב

So completely does this construction with *waw consecutive* pervade the language that it may be employed even when no simple tense actually precedes: a book may even begin with it (cf. Ruth, Esther, Jonah).

(3) To summarize: *and* with English *past* tenses in continuous narrative is usually *waw* consec. *impf.* following an initial (expressed or implied) perfect: *and* with English *future* tenses is usually *waw* consec. *perf.* following an initial (expressed or implied) *impf.* E.g. (a) God was (הָיָה) with me and kept (וַיִּשְׁמֶר) me, and gave (וַיִּתֵּן) me bread. (b) God will be (יְהִיָּה) with me and keep (וַיִּשְׁמֶר) me and give (וַיִּתֵּן) me bread. In translating into Hebrew, the choice of the first verb as *pf.* or *impf.* is scrupulously determined by the nature of the idea to be expressed (e.g. Eng. *past* usually by Hebr. *pf.*, and Eng. *fut.* by Hebr. *impf.*), and all the subsequent verbs are expressed by *waw* consec. with the *other* tense.

(4) It is important to note that the Tone in the *impf.* with *waw* consec. is usually retracted from the last syll. to the *penult*, when this syll. is open (cf. § 5. 1 b), as וַיִּשָּׁב and he dwelt, וַיֹּאמֶר and he said; while in the perfect the Tone is usually thrown forward—in the 1st and 2nd *sing.* regularly,

but not in 1st *pl.*—from the penult to the last syllable: וְקָטַלְתִּי and *I shall kill*, וְקָטַלְתָּ (note the *methegh* in what is now 2nd place from tone, § 10. 2 a), but וְקָטַלְנוּ.

The drawing backward of the Tone in *waw consec. impf.* very well suggests its connection with what precedes, and the throwing of it forward in *waw consec. perf.* suggests its connection with what follows.

(5) (a) Waw consec. with impf. may follow not only an actual perf. but an expression equivalent to a perf.: *e.g.* in the year of king Uzziah's death *I saw* וַיֵּרָא (= *and-I-saw*, impf. after an implied pf.—Uzziah *died*).

(b) Similarly waw consec. with pf. may follow not only an actual impf. but its equivalent, *e.g. a participle*, thus: Behold, I am about to raise up (*ptc.* מִקִּים) a nation, *and they shall oppress you* (וְלִחְצוּ)—or an *imperative*, וְאָמַרְתָּ לֵךְ *go and say*.

(6) Final clauses, *i.e.* those indicating the purpose or design of a preceding act, may be expressed by *simple waw* (*not waw consec.*) and impf.—or to be more correct, jussive or cohortative, *e.g. Draw near that I may judge* קָרַב וְאַיִשְׁפֹּטָה. *Serve him that he may deliver you* עֲבֹדְהוּ וְיַצִּיל אֶתְכֶם (נצל Hiph.). That is, Hebrew simply places the facts side by side, *Draw nigh and I will judge*. It may, of course, also use (with the impf.) the final particle לְמַעַן *in order that*—which may or may not be followed by אֲשֶׁר; *e.g. I will do marvellous things, in order that thou mayst know that there is none like me* לְמַעַן (אֲשֶׁר) תֵּדַע.

(7) Two verbs of which the meaning is synonymous or the action contemporaneous are sometimes joined by *simple waw* rather than by waw consec.; *e.g. As for me I am old and* (וְ) pretonic, § 15. 1 d) *greyheaded, and they have stumbled and fallen.*

נָדַל <i>st.</i> to grow up	שָׂרַף to burn	בְּלָרָה <i>f.</i> birthright
נָוָה <i>st.</i> to expire	פָּקַד to visit	שָׂרָה Sarah
קָצַף to be angry	חֵת Heth	עָמַד to stand
לָכַד to take (capture)	בְּנֵי־חֵת the Hittites	מוֹאָב Moab
מָכַר to sell	הֵלֵם hither	חָיָה to live
רָמַשׁ to creep	נָבַר to be strong, prevail	עֵגֶל calf
שָׁלַח to send, stretch out (the hand)		קָדֵשׁ holiness
עוֹף (<i>coll.</i>) flying creatures, fowls, birds.		מְעָרָה <i>f.</i> cave
בֵּין between (<i>p.</i> 190)	פָּאֵר (§ 10. 3 b) lest	עֵד witness

מַעַלל deed, practice (only in *plur.*, and usually in bad sense), קִּ... קִּ (also כִּ... כִּ) as ... so. Usually with קִּ... קִּ the first term is the subject and the second the standard with which it is compared; e.g. וְהָיָה בַּעֲדִיק פְּרָשָׁע and the righteous shall be as the wicked; כְּנֶגֶד פְּאֻרָּח the sojourner as the home-born; כְּמוֹד כְּפָרְעָה¹ thou art as Pharaoh.

EXERCISE. TRANSLATE.

אֲשַׁמְרָה תּוֹרָתְךָ תָּמִיד: 2 נִכְרַתָּה בְּרִית אֲנִי וְאַתָּה וְהָיָה
לְעַד בֵּינִי וּבֵינֶךָ: 3 אָמַר אֲבָרְחָם אֶל־בְּנֵי חֵת מִכְרוּ לִי קָבֶר
וְאֶקְבְּרָה מִתִּי מִלִּפְנֵי: 4 אֶל־תִּקְצֹף יְהוָה עַד־מָאֹד: 5 אֶל־
תִּקְרַב הָלֶם בִּי הַמָּקוֹם² אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אֲדַמַּת קֹדֶשׁ
הוּא: 6 אָמַר יַעֲקֹב אֶל־עֲשׂוֹ מִכְרָה³ כִּי־וָיֹם אֶת־בְּכֹרְתְךָ לִי
וַיִּמָּכֶר לוֹ אֶת־בְּכֹרְתוֹ: 7 אָמַר יְהוָה הֵן הָאָדָם הִזָּה בְּאֵלֵהֶם
יָדַע טוֹב וְרָע וְעַתָּה פָּן־יִשְׁלַח יָדוֹ וְלָקַח מֵעֵץ הַחַיִּים וְאָכַל
וַיָּחִי לְעוֹלָם: 8 וְהַיּוֹם גָּבְרוּ מָאֹד מָאֹד עַל־הָאָרֶץ וַיִּגְמַע
כָּל־בָּשָׂר הָרִמְשׁ עַל־הָאָרֶץ בַּעוֹף וּבַבְּהֵמָה וְכָל הָאָדָם: 9 וְהָיָה
כָּעַם כְּפָהֵן וּפְקַדְתִּי עָלָיו מַעַלְלָיו: וְאָכְלוּ וְלֹא יִשְׁבְּעוּ כִּי
אֶת־יְהוָה עֲזָבוּ: 10 נִקְרְבָה אֶל־יְהוָה וַיִּשְׁפֹּט בֵּינִי וּבֵינֶךָ:
11 וַיִּשְׁכַּח בְּנֵי־יִשְׂרָאֵל אֶת־יְהוָה אֱלֹהֵיהֶם וַיִּמְכֹּר אוֹתָם בִּיד
מֶלֶךְ מוֹאָב:

- 1 Thou shalt not lie down in that place. 2 Let me lie down.
3 Do not (ye) draw near. 4 May Yahweh judge between me
and (between) this people. 5 Hear my prayer (O) our God.

¹ The word קִּ as, like, uses the poetic form כְּמוֹ as the base for *light* suffixes, with which the accent is on the penult, with pretonic *ā*; and the base קִּ for *heavy* suff., with which the accent is on the last syll., with pretonic *ā*. Thus: כְּמוֹנִי, כְּמוֹד, כְּמוֹהוּ, כְּמוֹהוּ, כְּמוֹנִי, כְּמוֹנִי, כְּמוֹנִי.

² עליו = אשר . . . עליו (cf. § 13. 2 a).

³ = at (about) to-day, i.e. now, at once, first of all.

⁴ Impf. of שלח.

⁵ חִי pf. Qal of חָיָה, the ultimate form of חָיָה to live (cf. סָבַב, סָבַב, § 42); and for change of ultimate חָ into חִ, see § 44. The word cannot be completely understood till these later paragraphs are reached. The *waw* has וַ, because it is in pretone, § 15. 1 d.

- 6 Sell to me this cave that I may bury my dead there. 7 The man ate of the tree which (was) in the garden and God was very angry. 8 And the calf I took and burnt it¹ with (in the) fire. 9 Thus saith (*perf.*) Yahweh: Behold I will-give (*ptc.*) this city into the hand of the king of Bābel, and he will burn it¹ with fire. 10 Sarah bare to her husband a son, and the boy grew up. 11 And God called the light (*dat.*) day and the darkness he called night. 12 And thou shalt keep his law continually. 13 And I remembered his words. 14 And it shall be, like prophet, like priest.

§ 24. SCHEME OF THE REGULAR VERB.

	<i>simple.</i>	<i>intens.</i>	<i>caus.</i>	<i>simp.</i>	<i>intens.</i>	<i>caus.</i>
<i>act.</i>	qal	pi'el	hiph'il	פָּעַל	פִּעֵל	הִפְעִיל
<i>pass.</i>	—	pu'al	hoph'al	—	פֻּעַל	הֻפְעַל
<i>refl.</i>	niph'al	hithpa'el	—	נִפְעַל	הִתְפַּעֵל	—
				14. קָטַל	קִטֵּל	הִקְטִיל
				Pass. —	קֻטַּל	הֻקְטַל
				Ref. נִקְטַל	הִתְקַטַּל	—

1. The names *simple*, *intensive*, &c., have been explained § 20. 4.

2. The word פָּעַל *to do*, formed the paradigm of the original grammarians. Now the language, possessing no general terms like *reflexive*, *intensive act.*, and such like, made use of the parts of *this* verb that were *simple reflex.*, *intens. act.* and the like, as names for the same parts in all verbs. Thus the *intens. act.* of פִּעֵל *Pā'al* is פִּי'עֵל *Pi'el*; hence instead of speaking of the *intens. act.* of a verb we speak of its *Pi'el*: the *caus. act.* of פָּעַל is הִפְעִיל *Hiph'il*; hence instead of speaking of the *caus. act.* of a vb. we speak of its *Hiph'il*, &c.;—much as if, taking *amare* as the paradigm Latin verb, we should describe *monebo* as the *amabo* of *monere*, or *rex* as the *amavi* of *regere*.

The *simple* form of the vb., however, is always called the *Qal*, not the *Pā'al*.

The use of פָּעַל as a Paradigm is unfortunate, because, its

¹ חָטַא with suffix, § 20. 10.

second radical being a guttural, the characteristics of several of the parts, such as the intensive, which duplicates the middle radical, are obscured; *פָּעַל* necessarily fails to indicate this duplication, which is obvious, *e.g.*, in such a word as *קָטַל*. Hence the word *קָטַל* (though poetical and defective) is generally used in modern grammars.¹

3. "Intensive" means that which is increased *within*, and to express intensity the middle radical of the verb is doubled; *e.g.* *קָטַל*. "Extensive" or causative means what is increased *without*; and to express the causative a syllable is attached to the outside; *e.g.* *הִקְטִיל*.

4. Very few verbs are used in all these parts—only six, it is said, out of about fourteen hundred; but they must all be equally familiar to the student, because, with many verbs, the intensive or the causative forms are as frequent as, or more frequent than, the *Qal*, and are sometimes even the only form in use: *e.g.* *נָסָה*, intensive, *to try, test*; *הִשְׁלִיךְ*, causative, *to cast*. But these forms are modelled exactly on the *Qal*; so that when the *Qal*, in its pf., impf., imper., inf., and ptc., is thoroughly understood, the other forms put no additional strain on the memory. Hence the importance of knowing the *Qal*.

WORDS FOR PRACTICE ON THE ABOVE SCHEME.

כתב to write	גדל to be great	כבד to be heavy	גנב to steal
משל to rule	דרך to pursue	מלך to govern	פקד to visit
מכר to sell	לכד to capture	דבר to speak	קדש be holy

§ 25. THE SIMPLE REFLEXIVE OR NIPH'AL.

(See Paradigm, p. 208.)

1. The characteristic letter of the Niph'al is *n*. In the perf. *ni* (probably orig. *na*) is prefixed to the stem—thus *נִקְטַל*; and the first syllable is closed (*נִקְטַל*); in the impf. the prefix is *yin*, the *n* of which naturally assimilates with

¹ The learner must not use *קָטַל* in Prose composition for "kill." The word is rare in Heb., and in use only in Poetry. Its prose equivalent is *הָרַג* (*slay*) or *Hiph'il* of *מוֹת* *to die*—*הָמִית* (*cause to die*); cf. § 40. 3.

the following consonant—thus (יִקְטֹל = נִקְטֹל). The imperative, as we have seen (§ 21. 1 c), is usually formed from the impf. by dropping the pronominal prefix; but, as such a form as יִקְטֹל *qqātēl* is impossible, a secondary ה was prefixed (perhaps on the analogy of the Hiph'il, § 27), yielding the form הִקְטֹל, which is also, as we should expect (§ 21. 2 a. i.), infinitive construct. With the perf. (נִקְטַל) the inf. abs. is נִקְטֹל; with the impf. it is הִקְטֹל (also הִקְטִיל). The participle is like the pf., only with long *ā*: נִקְטֹל *m.*, נִקְטֹלָה *f.*

2. Niph. is inflected exactly like Qal: נִקְטֹלָה, נִקְטֹלָה, נִקְטֹל, &c.; impf. יִקְטֹל (in pause often יִקְטֵל, § 10. 4 c. ii.), תִּקְטֹל, &c. אִקְטֹל (or אִקְטֵל), but cohortative always אִקְטֹלָה. With *waw consec.*, as the penult is open, the tone is usually retracted to it (§ 23. 3. 4) and the last syllable shortened: thus, יִקְטֵל, but יִקְטֵל.

3. In meaning the Niph'al is (i.) properly the reflexive of the simple form or Qal, as שָׁמַר *to keep*, נִשְׁמַר *to keep oneself, to beware*, נִסְתַּר *to hide oneself*. (ii.) It is also used of reciprocal action: נִלָּחַם *to fight (i.e. with one another; cf. Greek middles and Latin deponents, μάχεσθαι, luctari)*; נִדְבְּרוּ *they spoke to one another*. But (iii.) the common use of Niph. is as *passive* of Qal, as שָׁבַר *to break*, נִשְׁבַּר *to be broken*, נִקְבַּר *to be buried*.

4. The Niph. part. has sometimes the force of the Latin gerundive; e.g. נִחְמָד *to be desired, desirable*. (., for . before guttural, § 8. 1 b.)

5. The agent after the Niph. is usually expressed by ל; e.g. *And death shall be chosen by all the remnant*, וַיִּבְחָר מוֹת לְכָל; *And Yahweh let himself be entreated by him*, וַיַּעֲתֶר לוֹ יְהוָה.

לֵא <i>to be full</i>	נָמַל <i>to wean</i>	קָתַר <i>N. { to hide oneself</i>
Niph. <i>to be filled</i>	N. <i>to be weaned</i>	{ <i>to be hidden</i>
דָּרַשׁ <i>to drive out</i>	לָחַם <i>N. to fight</i>	מָלַט <i>N. to escape</i>
נָחַם <i>N. to repent</i>	שָׁחָה <i>N. to be corrup-</i>	מַבּוּל <i>flood (of Noah)</i>
דָּרַשׁ <i>to seek</i>	שָׁעַן <i>N. to lean</i>	[<i>ted</i> זְרוּעַ <i>f. arm</i>
רָשָׁע <i>wicked</i>	חָמָס <i>violence</i>	מָצָא <i>to find</i>
שָׁקַל <i>to weigh</i>	בָּבֶל <i>Babylon</i>	פֶּחַ <i>bird-trap, snare</i>
בִּינָה <i>f. understanding (noun).</i>		

EXERCISE. TRANSLATE.

נִשְׁמַר, הִשְׁפֹּט, נִפְקֹדֶתָם, אֲשַׁבֵּר, נִכְתְּבוּ, נִשְׁפָּטָה, לְהַמְלִיט,
 יִשְׁקַל, תִּלְחֶם, גִּלְחִמִּי, תִּזְכְּרָנָה:
 הָרָשָׁעִים לֹא יִכְתְּבוּ בְסֵפֶר חַיִּים: 2 הִפַּח נִשְׁבָּר וְאִנְחָנוּ
 נִמְלֹטָנוּ: 3 וְתִשְׁחַת הָאָרֶץ לִפְנֵי אֱלֹהִים וְתִפְּלֹא הָאָרֶץ חֲמָס:
 4 שִׁפּוֹד דָּם הָאָדָם בָּאָדָם דָּמוֹ יִשְׁפּוֹד: 5 וַיִּגְדֵּל הַיָּלֶד וַיִּגְמַל:
 6 נִגְרַשְׁתִּי הַיּוֹם מֵעַל פְּנֵי הָאָדָמָה וּמִפְּנֵיהָ אִסְתַּר: 7 וַיִּלְחֶם
 יִהוּהָ בִּי עָשָׂה אֶת־הָאָדָם בָּאָרֶץ: 8 לֹא יִכְרֹת עוֹד כָּל־בָּשָׂר
 1 מִיָּמַי הַמִּבּוּל: 9 בָּא הָאֱיִב אֶל־הָעִיר וְלֹא יָכֹל לְהִלָּחֵם עָלֶיהָ:
 10 וְתִשְׂרֹף הָעִיר בָּאֵשׁ: 11 הַשְׁמַר לְךָ פֶּתַח־כֶּתֶר בְּרִית לַיּוֹשֵׁב
 הָאָרֶץ וּלְקַחַת מִבְּנוֹתָיו לַבְּנִיד:

1 Yahweh is near to the broken of heart. 2 I am hidden from the face of my God. 3 Hide thyself from his face. 4 Ye shall hide yourselves on that day. 5 And the earth was corrupted, and all flesh was cut off by the waters of the flood. 6 The arms of the wicked shall be broken. 7 Let me escape in the day of fighting (*inf. cons.*). 8 And the earth was filled with blood (*acc.*). 9 His dead was buried out of his sight.² 10 Thus saith (*perf.*) Yahweh the God of Israel: Behold I give (*ptc.*) this city into the hand of the king of Babylon and he shall burn it with fire, and thou shalt not escape from his hand, but thou shalt be captured and given into his hand. 11 Trust in Yahweh with all thy heart, and lean not unto (*אֶל־*) thine own understanding.

§ 26. THE INTENSIVE ACT., PASS., AND REFLEX.,
 PI'ĒL, &C.

(See Paradigm, p. 209.)

The characteristic of the Intensive, both in verbs (קָטַל) and nouns (נִגְנֵב *a thief*), is the duplication of the middle stem-letter. Nouns of this class frequently indicate one who

¹ מִיָּי and מִיָּי, *ctr. pl.* of מִיָּי: always the longer form before suffixes.

² From before him.

practises a trade or profession—one who performs a certain act *often, habitually*; e.g. גַּנֵּב *a thief*, טָבַח *a cook*, חָרַשׁ *an artificer* (primarily חָרַשׁ; therefore the cstr. is not חָרִישׁ but חָרַשׁ, § 8. 4 b).

i. *The Pi'ēl*.—(a) i. The perf. of the Pi'ēl, or intensive, has the vowel *i* in the first syllable; in the second usually *ē* (קָטַל: hence the word Pi'ēl), frequently *a* (אַבַּר *to destroy*, לָמַד *to teach*), and three times *e* (דִּבֶּר *to speak*, כָּבַס *to wash*, כִּפֶּה *to atone*). The impf. is of the type יִקְטֹל (' without dagh. f. in waw consec. וַיִּקְטֹל, not וַיִּ, § 7. 5); hence the imper. and the inf. cstr. (usually also inf. abs., which rarely has קַטֵּל) are of the type קַטֵּל (§ 21. 1 and 2 a).

ii. Pi'ēl is inflected exactly like Qal: קָטַל, קֹטֵל, &c., except that in pf. (after 3rd person) the second syllable, when closed, has the vowel *a* (doubtless the orig. vowel of the Pi.); e.g. קִטַּל. The impf. is also regular, תִּקְטֹל, תִּקְטֹלְהָ (the *ē* is retained in the 2nd and 3rd pl. fem. תִּקְטֹלְנָה). See Paradigm, p. 209.

iii. The dagh. f. is omitted from certain letters when they are followed by vocal sh'wa (cf. § 7. 5); e.g. בִּקְשׁוּ (not בִּקְשׁוּ) *they sought*, הִלְלוּ (§ 7. 5, § 3. 2 3 b) *praise ye* (not הִלְלוּ).

(b) Pi'ēl is (i.) properly intensive of Qal; that is, it adds such ideas as *often, much, for a long time*, &c., to the simple idea of the verb, as שָׁבַר *to break*, שִׁבַּר *to break in pieces*, שָׁאַל *to ask*, Pi. שִׁאַל *to beg* (cf. סָפַר *to count*, שִׁפַּר *to recount, relate*); or it implies less often, that the action of the verb is done *by many* or *to many*. Cf. קָבַר *to bury*, קִבַּר *to bury many*. (ii.) Since eagerness may show itself in urging others to similar action, the Pi'ēl frequently has a *causative force*: לָמַד *to learn*, לִמֵּד *to cause to learn, i.e. to teach*. So הָיָה *to live*, הִיָּה (§ 44. 1 a) *to let live, to spare*. For similarly strengthened consonant producing intensive force, cf. Germ. *wachen, wecken* (*watch, wake*).

2. *Pu'al*.—Pu'al is the proper *passive* of Pi'ēl in its various senses; e.g. בִּקֵּשׁ *to seek*. Pu. בִּקְשׁוּ *to be sought*.

It is inflected exactly like Qal: pf. קִטַּל, קִטְּלָה, &c.; impf. יִקְטֹל, יִקְטֹלְהָ, &c.

Characteristic of impf. Pi. and Pu. is the at the beginning; the 1st pers., of course, begins with אֲ. (§ 8. 2 a.)

3. *Hithpa'el*.—(a) i. The *Hithpa'el* is formed by prefixing the syllable *hith*, having reflexive force, to the root-form of the Pi'el, as הִתְקַטַּל, הִתְקַטַּל.

ii. When the syllable *hith* precedes the sibilants ש, שׁ, ס, the ת changes places with the sibilant, as הִתְשַׁמֵּר for הִשְׁתַּמֵּר *to take heed to oneself*; with צ the ת further becomes ט, as הִצְטַדֵּק *to justify oneself*, from צַדִּיק.

iii. With unsibilant dentals (ר, ט, נ) the ת is assimilated, as הִטְהַר for הִתְהַר *to purify oneself*, from טָהַר *to be clean, pure*; מִדְבַּר (ptc.) *conversing*.

(b) In meaning *Hith.* is (i.) properly reflexive of Pi'el, as קִדְּשׁ *to sanctify*, הִתְקַדְּשׁ *to sanctify oneself*. (ii.) But it very often implies that one *shows himself as*, or *gives himself out as*, performing the action of the simple verb; e.g. הִתְנַקֵּם *to show oneself revengeful*, הִתְעַשֵּׂר *to give oneself out to be rich*, הִתְנַבֵּא *to act like an ecstatic prophet, rave*. (iii.) It may express reciprocal action הִתְרָאוּ (fr. רָאָה *to see*, cf. § 36. 1. 3, § 44) *ye look upon one another*. (iv.) It may express action upon or for oneself; cf. הִתְהַלֵּךְ (fr. הָלַךְ *to go*) *to go to and fro for oneself*, i.e. *to walk about*.

(c) As in Pi. pf. the final vowel is frequently (the original) *a*; cf. הִתְאַפַּךְ *he was angry* (so also in impf. and imper.) and always in pause (as *ā*); e.g. הִתְאַזָּר *he has girded himself*.

4. The participles of Pi., Pu., and *Hithp.* follow the imperfect, and all begin with *m*: מְקַטֵּל, מְקַטֵּל, מְקַטֵּל. The מ of Pi. and Pu. is written without a dagh. f. after the article (cf. § 7. 5), but *methegh* is used to indicate that the first syllable is not closed: הַמְהֻלֵּךְ *he who walks in majesty* (not הֻלֵּךְ), הַמְנַצֵּחַ *for the musical director* (not נַצֵּחַ).

5. Some rarer intensives are formed by doubling the last radical, e.g. שָׁמַטְטָא *to be quiet*; or the last two, e.g. סִתְרָרַר *to palpitate*; or the first and last (omitting the weak middle letter), e.g. כִּלְכֵּל *to sustain*, pass. כִּלְכָּל (*kolkāl*) from כֹּוֹל (cf. § 40. 5). These last forms are known as *pilpēl*.

שָׁבַר to break	שָׁבַר to break in pieces	דִּבֶּר to speak
סָפַר to count	סָפַר to recount, tell	בָּקַשׁ to seek
קָדַשׁ to be holy	Pi. to sanctify	Hithp. to sanctify oneself
כָּבֵד to be heavy	Pi. to honour, harden	Hithp. to get honour
גָּדַל to be great, grow	Pi. to bring up, magnify	Hithp. to magnify oneself
הָלַךְ to go נֹחַ Noah	Hithp. to walk	חָבֵא, חָבֵא Hithp. to hide oneself
אֵין no, none	אֵם except, but	פָּשַׁע to rebel
פָּרַעַה Pharaoh	לָמָּה (לָּמָּה, לָּמָּה) for what reason? why?	

EXERCISE. TRANSLATE.

שָׁמְעוּ שְׁמִיּוֹם כִּי יְהוָה דִּבֶּר בְּנִים גְּדֹלָתִי וְהֵם פָּשְׁעוּ כִּי:
 2 וְלִמָּה תִּכְבְּדוּ אֶת־לִבְבְּכֶם כֹּאֲשֶׁר כָּבְדוּ מִצְרַיִם וּפָרַעַה אֶת־
 לִבָּבָם: 3 הַשְׁמִיּוֹם מִסְפָּרִים כְּבוֹד אֱלֹהִים: 4 זָכְרוּ אֶת־יוֹם
 הַשְׁבֹּת לְקֹדֶשׁ אֹתוֹ: 5 אֶת־הָאֱלֹהִים¹ הַתְּהַלֵּלְדָנָח: 6 וַיִּשְׁמְעוּ
 אֶת־קוֹל יְהוָה מִתְּהִלָּה בְּגִן לְרוּחַ הַיּוֹם וַיִּתְּחַבֵּא הָאָדָם
 וְאִשְׁתּוֹ מִפְּנֵי יְהוָה: 7 וְלֹאֲרֹץ לֹא יָכַפַּר לָדָם אֲשֶׁר שָׁפַךְ בָּהּ
 כִּי אִם בָּדָם שִׁפְכוּ: 8 מִהַיְנַבֵּר וּמִהַנְצַטֵּק: 9 הָאֲבִיוֹנִים
 מִבְּקָשִׁים מִיּוֹם וָאֵין: 10 אֶת־פָּנֶיךָ יְהוָה אֲבָקֵשׁ: 11 נִמְצָאוּ
 הַחֲמוּרִים אֲשֶׁר הִלַּכְתָּ לְבָקֵשׁ: 12 וַיִּקְרָא פָרַעַה אֶת־כָּל־חֲכָמָיו
 מִצְרַיִם וַיִּסְפֹּר לָהֶם אֶת־חֲלָמוֹ:

- ¹ These are the words which I have spoken. ² Harden not your heart, lest Yahweh your God be angry. ³ Seek ye his face. ⁴ Walk before me and sanctify yourselves. ⁵ I cannot speak to this people, for they have hardened their heart. ⁶ We heard the voice of Yahweh walking in the garden and we hid ourselves from his face. ⁷ He said unto the woman, Speak, and the woman spoke. ⁸ I will honour them that honour me. ⁹ And now, behold, the king walketh (*ptc.*) before you, and I am old, and I have walked before you from my youth until this day.

¹ See § 10. 3 a.

² 3 s. m. suff. from אִשָּׁה, *cstr.* אִשָּׁת (cf. pp. 153, 101, 2nd col.).

§ 27. THE CAUSATIVE, *HIPH'ÎL*, *HOPH'AL*.

(See Paradigm, p. 209.)

i. *Hiph'îl*.—(a) i. The perfect of the Hiph. or causative is formed by prefixing the letter *h* with *i* (properly a thinned *a*) to the stem, and expanding the final vowel to *î*, הִקְטִיל. In the impf. the final syllable is the same (טִיל), and the first syllable has the vowel *a*: thus יִקְטִיל (הִקְטִיל with ה dropped, § 14. 1 e). The jussive (which in the regular vb. differs from the impf. *only in the Hiph.*) is יִקְטֵל (cf. § 23. 1. 1); so *waw consec.* וַיִּקְטֵל. Hence the imper. is of the type הִקְטֵל (§ 21. 1). So also inf. abs.; inf. cstr. is הִקְטִיל.

ii. The Hiph. is inflected regularly. We have only to remember that the final *î*, being long, is maintained, as is natural, in open syllables, *i.e.* with vocalic affixes (*a i u*) and has the accent; *e.g.* הִקְטִילָה f., הִקְטִילוּ pl., הִקְטִילִי imper. s. f., הִקְטִילָה emph. imper. (§ 23. 2); in shut syll. it becomes *a* (probably the original vowel) in perf. (*e.g.* הִקְטִלָּה), and generally *ê* after the perf. (*e.g.* תִּקְטִלְנָה). In both these respects it resembles the Pi'êl.

iii. Pf. הִקְטִיל, הִקְטִילָה, הִקְטִילָת, &c.; impf. יִקְטִיל, יִקְטִיל, &c. See Paradigm.

(b) In meaning Hiph. is (i.) causative of Qal, as פָּקַד *to oversee*, הִפְקִיד *to make one oversee, to entrust to*; קָדַשׁ *to be holy*, הִקְדִּישׁ *to sanctify*. A rough analogy to the formation of the Hiph. may be found in Lat. *cado, caedo*; Ger. *fallen* *fällen*; Eng. *fall, fell*; *rise, raise*: a still closer analogy in the causative suffix *ig* in Esperanto; *e.g. veni, to come, venigi, to cause to come, send for; sani, to be healthy, sanigi, to make healthy*. (ii.) The Hiph. may be declaratory; *e.g. הִצְדִּיק to declare one to be צָדִיק in the right, i.e. to acquit; הִרְשִׁיעַ to declare to be רָשָׁע in the wrong, i.e. to condemn*. (iii.) The Hiph. is very frequently used of actions or states which we express by a neuter or intransitive vb.; cf. הִאֲמִין *to trust*, הִחְזִיק *to be strong*. But we must not say that the Hiph. is intrans. or that it stands for the Qal: the transitive idea is genuinely present to Semitic feeling; *e.g. הִחְזִיק to develop strength, הִחְרִישׁ to keep silence (to be silent), &c.*

(c) Since the Pi'êl, as we have seen (§ 26. 1 b) frequently

has this meaning, it happens that in some vbs. *both* forms are used causatively; e.g. אָבַד (Pi.) and הָאֲבִיד (Hiph.) *to destroy*; but generally if both forms are in use, they differ in meaning; e.g. כָּבֵד *to be heavy*, Pi. כָּבֵר *to honour*, Hiph. הִכְבִּיר *to make heavy* (also *to bring to honour*).

(d) If the Qal is transitive, the Hiph. takes two accusatives: לָבַשׁ *to put on* (clothes, acc.); וַיִּלְבֹּשׁ אֹתוֹ בְּגָדֵי שֵׁשׁ *and he clothed him with garments of fine linen*.

2. *Hoph'al*.—The Hoph. is *passive* of the Hiph. in its various senses; e.g. הִשְׁלִיךְ *to cast*, הִשְׁלַכְהוּ (*hoshlakh*) *to be cast*. It is inflected exactly like Qal in pf.: impf. יִשְׁטַל (fr. יִהְיֶה שָׁטַל, *h* dropped). See Paradigm, p. 209. In the first syllable, especially in the participle under the influence of the מ, the vowel is sometimes *u*; cf. מִשְׁלָלָהּ.

3. The first syllable of Hiph. and Hoph. in all parts is closed: hence הִצְדִּיק (not ר). The participles begin with מ and follow the impf. (only Hoph. like Niph. has ך in 2nd syllable) מִקְטִיל, מִקְטָל.

מָלַךְ <i>to be king, rule</i>	Hiph. <i>to make king</i>	שָׁלַךְ Hiph. <i>to cast</i>
צָדַק <i>to be just</i>	Hiph. <i>to justify</i>	שָׁמַד Hiph. <i>to destroy</i>
שָׁכַן <i>to dwell</i>	Hiph. <i>to place</i>	בָּרַל Hiph. <i>to divide</i>
זָכַר <i>to remember</i>	Hiph. <i>to commemorate</i>	שָׁחַת Hiph. <i>to corrupt,</i> <i>deal corruptly</i>
פָּשַׁט <i>to strip off</i> (a garment)	Hiph. <i>to strip</i> (one of a garment)	— <i>two accus.</i>

מָטַר Hiph. <i>to send rain, rain</i>	יֵשׁ (יֵשֶׁ) <i>there is</i>
בָּעַד <i>away from, behind; through</i> (a window), <i>over</i> (a wall)	
רָק (רֵיק) <i>empty</i>	כָּרַע <i>to bow down</i>
עֵדֶן <i>Eden (delight)</i>	רְאוּבֵן <i>Reuben</i>
כְּרוּב <i>cherub</i>	יְרֵבֶעָם <i>Jeroboam</i>
	בּוֹר <i>pit, well</i>
	יִסְתִּיר פָּנָיו <i>he will hide his face</i>
	יִסְתֵּר „ <i>may he hide his face</i>
	יִסְתֵּר „ <i>and he hid his face</i>
	הִסְתִּיר פָּנָיו <i>hide thy face</i>
	אֶל־תִּסְתֵּר „ <i>hide not thy face</i>
	אֶסְתִּיר פָּנָי <i>let me hide my face</i>
	הִסְתִּיר יִסְתִּיר פָּנָיו <i>he will assuredly hide his face</i>

EXERCISE. TRANSLATE.

אָתָּה הַמֶּלֶכֶת אֹתִי תַחַת דָּוִד אָבִי: 2 הִנֵּה פָנַי בָּעֵם הַזֶּה
וְהַשְׁמַדְתִּי אֹתָם מֵעַל־פָּנַי הָאֲדָמָה: 3 וַיִּשְׁכֵּן אֱלֹהִים לִפְנֵי גֵן
עֵדֶן אֶת־הַנִּרְבִּים לִשְׁמֹר דָּרָךְ עֵץ הַחַיִּים: 4 נָתַן אֱלֹהִים
מֵאֲרוֹת בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה:
5 וְאָנֹכִי הַסֵּתֶר אֲסַתִּיר פָּנַי בַּיּוֹם הַזֶּה רֹאשׁוֹ מִשְׁלָךְ
אֵלָיו בְּעֵד קְחוּמָה: 7 וַיִּשְׁלְחוּ וַיִּקְרְאוּ אֶת־רִבְעָם וַיְמַלִּיכוּ
אֹתוֹ עַל־יִשְׂרָאֵל: 8 וְהָרְקִיעַ הָיָה מִבְּדִיל בֵּין מַיִם לְמַיִם:
9 אֶל־תַּסְתֵּר אֶת־פָּנֶיךָ מִהֶעֶם הַזֶּה: 10 וַיִּמָּטֵר יְהוָה עַל־
הָעִיר אֵשׁ מִן־הַשָּׁמַיִם וַיִּשְׁמַד אוֹתָהּ מֵעַל־פָּנַי הָאֲדָמָה:

1 There is a time to keep and a time to cast away. 2 Justify not the wicked. 3 Let me hide my face from this evil people, for they have done-corruptly (*Hiph.*) before me upon the earth. 4 The king said, Cast his head unto us over the wall; and they cast his head unto them. 5 For he will surely (*inf. abs.*) rain fire from heaven upon that evil city and will destroy it, and it shall not be remembered any more for ever. 6 The prophet found the child laid (*Hoph. ptc. of שָׁכַב*) upon his bed. 7 We went down unto the city to fight against it, but we could not destroy it. 8 Reuben said, Spill not blood, cast him into this pit which (is) in the wilderness; and they stripped Joseph and cast him (into) the pit (*acc.*, § 17. 3), and the pit (was) empty.

§ 28. SKELETON PARADIGM OF THE REGULAR VERB.

	<i>simple</i>		<i>intensive</i>			<i>causative</i>	
	qal <i>act.</i>	niph. <i>reflex.</i>	pi'el <i>act.</i>	pu'al <i>pass.</i>	hithpa. <i>reflex.</i>	hiph. <i>act.</i>	hoph. <i>pass.</i>
<i>perf.</i>	קָטַל	נִקְטַל	קָטַל	קָטַל	הִתְקַטַּל	הִקְטִיל	הִקְטַל
<i>imperf.</i>	יִקְטֹל	יִקְטַל	יִקְטֹל	יִקְטַל	יִתְקַטֵּל	יִקְטִיל	יִקְטַל
<i>imper.</i>	קָטַל	הִקְטַל	קָטַל		הִתְקַטֵּל	הִקְטַל	
<i>inf. cstr.</i>	קָטַל	הִקְטִיל	קָטַל	קָטַל	הִתְקַטֵּל	הִקְטִיל	הִקְטַל
<i>inf. abs.</i>	קָטוּל	הִקְטַל	קָטַל	קָטַל		הִקְטַל	הִקְטַל
<i>ptc. act.</i>	קָטֵל		מִקְטֵל		מִתְקַטֵּל	מִקְטִיל	
<i>ptc. pass.</i>	קָטוּל	נִקְטֵל		מִקְטֵל			מִקְטֵל

1. The names Niph'al, Pi'el, &c., indicate what *vowels* verbs have in the *perfects* of these parts.

The *i* in first syll. of Pi'el and Hiph'il is a thinned *a*, which shows itself in all parts after the perf.; cf. יִקְטִיל, יִקְטֹל; and even the *ē* and *î* of second syll. seem to have arisen out of *a*.

2. The imperfect may be considered the part regulative of the imperat. and infin. cstr. (§ 21. 1 c, 2 a. i.), and these three parts end alike, cf. Qal יִקְטֹל, יִקְטַל, Pi. יִקְטֹל, יִקְטַל; and after the Niph. the participle also agrees, cf. Hiph. מִקְטִיל, מִקְטֹל.

The imperf. *ends like the perf.* after Niph., cf. Pi. pf. יִקְטַל, imperf. יִקְטֹל; and in Niph. it ends in *ē*, cf. יִקְטִיל.

To this rule that the imperf. imper. and inf. cstr. end alike there is, first, the known exception of the Qal of intrans. verbs, in which infin. cstr. usually adopts *ō*, though the other two are in *a* (§ 22. 3); and second, the Hiph. imper. agrees, of course, not with the ordinary, but with the *jussive* imperf., and ends in *ē*; e.g. imperf. יִקְטִיל, juss. יִקְטֵל, imper. הִקְטֵל (but pl. הִקְטִילוּ).

3. The infin. abs. has *o* in the last syll., except in Hiph. and Hoph., where it has *e*; though see § 26. 1 a on infin. abs. Pi'el.

4. The passives usually have no imperative.

5. After Niph. the preformative letter of the participle is *n*, pointed as the preform. of imperf.; cf. Pi. מִקְטֹל, מִקְטַל, Hoph. יִקְטֹל, מִקְטַל. This *n* is possibly the pron. מִי *who? whoever* (§ 13. 3).

6. Finally, it is of much consequence that the learner, before leaving the regular verb, should carefully note the following points, which must not, however, be committed to memory, but will be seen to be simply summary expressions of facts which ought by this time to be familiar; where the first radical has sh^wa vocal under it (2 pl. perf., inf. cstr., imper. Qal קָטַלְתֶּם, קָטַל); where the 2nd rad. has sh^wa vocal (all parts—except Hiph.—with vocalic affixes *a i u*, Qal קָטַלְתָּ, יִקְטֹל, Niph. נִקְטַלְתָּ, נִקְטֹל, Pi. יִקְטֹל, יִקְטַל, Hoph. הִקְטֹלְתָּ, הִקְטֹל, but Hiph. הִקְטִילְתָּ, הִקְטִיל); where the 1st rad. has sh^wa silent (at the end of a syll., imperf. Qal, perf., part. Niph., all Hiph. Hoph. יִקְטַל—e.g. יִכְתֹּב—יִקְטֹל, נִקְטֹל, הִקְטִיל &c.); where the 1st rad. is doubled (imperf. Niph. and cognate parts יִקְטִיל), where 2nd rad. is doubled (Pi. Pu. Hithp. קָטַל, &c.). These and such points are of importance in the irregular verbs.

EXERCISE. PARSE.

כְּתַבְתִּי, כְּתָבִים, כְּתוּבִים, תְּכַתֵּב, יִכְתֹּב, שָׁמַר, נִשְׁמַר, נִשְׁמָר,
הִשְׁמַר, מִשְׁמַר, יִרְדֵּף, אֶשְׁבֵּר, אֲשַׁבֵּר, מִזְכִּיר, הַמְשִׁיל, רָדַף,
הִזְשִׁיר, זָכֹר, תִּמְשִׁילוּ, תִּשְׁקְלוּ, שָׁקַל, שָׁכַב, מָלַכְתָּ, וּמְטִיר, וַפְקֹד,
מִסְתַּתֵּר, וְקָדַשׁ, תִּלְבֹּשְׁנָה, תִּזְכְּרָנָה :

§ 29. SECOND DECLENSION.

1. The words embraced under the first declension were chiefly concrete words, having a resemblance in form to the *perfect* of verbs. A very large class of nouns have an affinity in form with the *imperfect*, that is, with the abstract noun at the base of that form. They are thus themselves largely abstract nouns. They are properly monosyllables, but are pronounced and spelled as dissyllables through the slipping in of a furtive vowel between the last two radicals.

(a) *a*. The process will be best illustrated by examples. From מֶלֶךְ *my king* (first syllable closed), we may infer that the word for *king* must, strictly speaking, have been מַלְכָּה *malk*: so סֵפֶר *my book*, comes from an ultimate סִפְרָה *siphr*; and קֹדֶשִׁי (*godhshî*) *my holiness*, from קֹדֶשׁ *godhsh* (ultimately *qudhsh*). But Hebrew dislikes the collocation of two consonants at the end, as at the beginning (§ 5. 5) of a word, doubtless from constitutional inability to pronounce them easily together; consequently it separated them, as other languages have done,¹ by a furtive vowel—here *ṣ̣ghol*. Thus we have סֵפֶר, &c. But the *hireq*, originally short in the doubly shut syllable *siphr*, is now the vowel of an open syllable (סֵפֶר) and must therefore become tone-long, hence סֵפֶר—with the accent, of course, on the penult, as the *..* represents the original, and strictly the only, vowel of the word. All nouns of this kind—so-called *ṣ̣egholates*,² because of the furtive *ṣ̣ghol*—are

¹ Cf. alarm and alarum; Gaelic tarbh = tárabh, Dutch Delft = Déleft; so *Peter* from *Petr-us*; *schism* (almost = siz^m), but *schismatic*.

² The name is not an altogether happy one, because (i.) it calls attention to a feature that is of secondary rather than of primary importance, and (ii.) *ṣ̣ghol* is sometimes replaced by other vowels, *e.g.* by pathah, if the 2nd or the 3rd radical be a guttural, *e.g.* רֵחַב *breadth*, זֶרַע *seed*

accented on the penult, whose vowel, being in an open syllable, is most naturally, as we have seen (סֶפֶר), tone-long; cf. קֶדֶשׁ. On this analogy we should expect nouns of the *a* class, like מֶלֶךְ, to pass first into מֶלֶךְ and then into מֶלֶךְ *mālekh*. In point of fact this form is found only *in pause* (e.g. בֶּסֶף for כֶּסֶף *silver*)—and not always even then (e.g. מֶלֶךְ *king*, and צֶדֶק *righteousness*, are always written thus—never מֶלֶךְ (צֶדֶק)). In place of מֶלֶךְ with the long *ā*, which we expect, the regular and normal form is מֶלֶךְ *mēlekh*. The first *ē*, which is manifestly accented, may fairly be regarded as a (tone) long *ṣ̄ghol* (§ 3. 2. 2 b, § 6); and the original *a* has assumed this form probably by attraction—the more so as the two vowels have a certain affinity.

Forms without a helping vowel, *i.e.* monosyllabic forms, are rare; e.g. גֵּיאַ *valley*, נָרַד *nard*, חֶטָּא *hēt, sin*, קֹשֶׁט *qōshēṭ, truth*.

A class I class U class

- (1) קָטַל *qatl* קִטַּל *qitl* קֹטַל *qoṭl* (קִטַּל *qutl*) primary form
 (2) קָטַל *qatēl* קִטַּל *qitēl* קֹטַל *qotēl* (קִטַּל *qutēl*) with furtive *ṣ̄ghol*
 (3) קֶטֶל *qētel* קִטֵּל *qēṭel* קֹטֵל *qōṭel* regular form

β. Rules for declension.—(1) The cstr. state of the sing. is, of course, like the absolute: מֶלֶךְ, abs. and cstr.

Rarely it assumes (esp. before *gutt.* or *r*) the form זֶרַע (as well as זֶרַע) from abs. זֶרַע *seed*.

(2) With inflectional additions in the sing. and dual, the word appears *in its primary monosyllabic form*, *qatl, qitl, qoṭl*: *my king*, not מֶלְכִי (an impossible form) but מַלְכִי *mal-kî*, because the primary form is *malk*; כִּפְרוֹ *his book* (from סֶפֶר, orig. *siphṛ*); אָזְנוֹ *'oznāw, his ears* (from אָזֶן, orig. *'ozn, 'uzn*).

(3) The plural, *both mas. and fem.*, assumes the form *q'ṭālîm, q'ṭālôth*, with pretonic *ā*. The presence of this *ā* (cf. מְלָכִים) is difficult to explain in a word whose ultimate form has no vowel between the 2nd and 3rd radicals, *malk*; it has possibly followed the analogy of nouns of the first declension, cf. מְבָרִים.

(§§ 36, 37); while if the 2nd radical be *'*, it either becomes hireq, cf. זֵית *an olive-tree*, or contracts (*ay=ē*, § 2. 2. 1) into monosyllabic form, cf. בֹּסֶם *bosom* (§ 41).

γ. Note that while the feminine of an original *malk* is naturally *malkā*, מַלְכָּה (cstr. מַלְכָּת, with suff. מַלְכָּתִי, &c., regular), the plur. is not מַלְכוֹת, but, on the analogy of the masculine, מַלְכִּים.

δ. When in the plur. the pretonic *ā* becomes lost, the *primary* vowel is resumed; e.g. cstr. of מַלְכִּים is not מַלְכִּי (like דְּבָרִי), but, as was natural, the original vowel (*a*, *malk*) reasserted itself, hence מַלְכִּי; so סַפְרֵי, בַּקְרֵי *boq'rê* (from בָּקָר, orig. *boqr*).

Masc.				Fem.			
<i>sing. abs.</i>	מַלְכָּה	סַפֵּר	בָּקָר	<i>sing. abs.</i>	מַלְכָּה	סַפֵּר	בָּקָר
<i>cstr.</i>	"	"	"	<i>cstr.</i>	מַלְכָּת	"	"
1 <i>sing.</i>	מַלְכִּי	סַפֵּר ¹	בָּקָר ¹	1 <i>sing.</i>	מַלְכָּתִי	"	"
2 <i>m.</i>	מַלְכֶּךָ	"	"	2 <i>pl.</i>	מַלְכָּתְכֶם	"	"
2 <i>f.</i>	מַלְכֶּךָ	"	"	<i>pl. abs.</i>	מַלְכוֹת	סַפֵּר	בָּקָר
3 <i>m.</i>	מַלְכּוֹ	"	"	<i>cstr.</i>	מַלְכוֹת	סַפֵּר	בָּקָר
3 <i>f.</i>	מַלְכָּהּ	"	"	1 <i>sing.</i>	מַלְכוֹתִי	"	"
1 <i>pl.</i>	מַלְכֵינוּ	"	"	Dual.			
2 <i>pl.</i>	מַלְכֵיכֶם	"	"				
3 <i>pl.</i>	מַלְכֵם	"	"	<i>abs.</i>	רַגְלִים ²	בְּרָכַיִם ³	אָזְנִים ⁴
<i>pl. abs.</i>	מַלְכִּים	סַפֵּר	בָּקָר	<i>cstr.</i>	רַגְלֵי	בְּרָכֵי	אָזְנֵי
<i>cstr.</i>	מַלְכֵי	סַפֵּר	בָּקָר	1 <i>sing.</i>	רַגְלִי	בְּרָכִי	אָזְנִי
1 <i>sing.</i>	מַלְכִּי	סַפֵּר	בָּקָר	2 <i>sing.</i>	רַגְלֶיךָ	בְּרָכֶיךָ	אָזְנֶיךָ
2 <i>m.</i>	מַלְכֶּיךָ	"	"	2 <i>pl.</i>	רַגְלֵיכֶם	בְּרָכֵיכֶם	אָזְנֵיכֶם
2 <i>f.</i>	מַלְכֶּיךָ	"	"				
3 <i>m.</i>	מַלְכֵינוּ	"	"				
3 <i>f.</i>	מַלְכֵיהָ	"	"				
1 <i>pl.</i>	מַלְכֵינוּ	"	"				
2 <i>pl.</i>	מַלְכֵיכֶם	סַפֵּר	בָּקָר				
3 <i>pl.</i>	מַלְכֵיהֶם	"	"				

(b) In many nouns of the *a* class the *a* has been thinned before suffixes to *i* (cf. § 2. 2. 4, § 6. 2 d. i.); e.g. שֶׁמֶשׁ *sun*,

¹ In the 2nd and 3rd columns only the first syllable is given: the rest follows the exact analogy of the first column; סַפְרֵי, בַּקְרֵי, &c.

² Feet (רַגְלֵי). The dual termination יִם — is usually attached to the ground form; consequently the first syllable is closed. This differentiates the cstr. dual from the cstr. plur.

³ Knees (בְּרָכֵי).

⁴ Ears (אָזְנֵי).

שֶׁמֶשׁ (not שְׁמֶשׁ) *thy (f.) sun*; צֶדֶק *righteousness*, צְדִיקוֹ *our righteousness*. Conversely a noun of the *i* class (בְּרִיָּם) may have an absolute form of the *a* type בִּרָּה (not בְּרָה). Only a knowledge of the cognate languages can tell us whether a word whose vowels are *e* . . . *e* in the abs. and *i* before suffixes, really belongs to the *a* or the *i* class. Some nouns have both forms in the absolute; *e.g.* נִדְרִי *my vow*; abs. נִדָּר or נִדְרָה *vow*.

2. In some nouns belonging to this general type the original *a*, *i* (lengthened to $\bar{e}$), *o* (or *u*; lengthened to $\bar{o}$) appears between the 2nd and 3rd radicals instead of between the 1st and 2nd: under the first radical, of course, must stand *sh'wa* (§ 5. 5); *e.g.* דְּבַשׁ *honey*, בְּאֵר *well*, בְּאֹשׁ *stench* (3 s. m. suf. בְּאֹשׁוֹ). The last class is important, as to it belong the frequently recurring construct infinitives of the type קָטַל (with suffixes 1 s. קָטַלְתִּי, 3 s. קָטַלוּ, &c.:—exactly like בָּקְרִי, בָּקְרוּ, &c., except that in קָטַלְתִּי the *sh'wa* is vocalic, because it replaces an original full vowel; hence כָּתַבוּ, not כָּתְבוּ, cstr. inf. of כָּתַב *to write*, whereas the noun אָרֶךְ *length*, would yield אָרְבוּ).

3. Feminines with *segholate* ending.—

mas.	(מַמְלָכָה)	קָטַל	נָבִיר ²	מִינִיק	נְחֹשֶׁת	(קְטֹרֶת)
fem.	מַמְלָכָה ¹	קָטְלָה	נָבִירָה ³	(מִינִיקָה)	נְחֹשֶׁת	קְטֹרֶת
	or (מַמְלָכָה)	(קָטַלְתִּי)	(נָבִירָתִי)	(מִינִיקָתִי)	(נְחֹשֶׁתִי)	(קְטֹרֶתִי)
abs., cstr.	מַמְלָכָה	קָטַלְתִּי	נָבִירָתִי	מִינִיקָתִי ⁴	נְחֹשֶׁתִי ⁵	קְטֹרֶתִי ⁶
suff.	מַמְלָכָתִי	קָטַלְתִּי	נָבִירָתִי	מִינִיקָתִי	נְחֹשֶׁתִי	קְטֹרֶתִי
plur.	מַמְלָכוֹת	קָטַלְתִּי	נָבִירוֹת	מִינִיקוֹת	נְחֹשֶׁתוֹת	קְטֹרוֹת
cstr.	מַמְלָכוֹת	"	"	"	"	"

(a) Feminines ending in *t* (§ 16. 4. 8) belong to the *segholate* class.⁷ *E.g.* מַמְלָכָתוֹ *his kingdom*, points back to מַמְלָכָה *kingdom*, which becomes מַמְלָכָה exactly as מֶלֶךְ becomes מֶלֶךְ. In point of fact, however, while the *segholate* form (*e.g.* מַמְלָכָה) is invariably used for the construct, and sometimes

¹ Kingdom.

² Lord, master.

³ Lady, mistress.

⁴ One who gives suck, a nurse, Hiph. ptc. of יָנַק *to suck* (§ 39. 1. 2).

⁵ Copper, bronze (נְחֹשֶׁת is only poetical).

⁶ Smoke of sacrifice, incense.

⁷ Not, of course, if preceded by an unchangeably long vowel (*e.g.* עֵבֶרֶת). § 16. 4. 8 b.

for the absolute (e.g. מִשְׁמֶרֶת *guard, charge*), the absolute frequently assumes the form in הָ; e.g. the abs. of *kingdom* is always מַמְלָכָה. Some nouns have both forms in the absolute; e.g. עֲצָרָה and עֲצֻרָה *an assembly*. Similarly ptc. *m.* קָטַל *f.* קָטְלָה or קָטַלְתָּ cstr. קָטַלְתָּ, suff. קָטַלְתִּי, &c.

(b) So with nouns in *o* or *u*. E.g. נְחֹשֶׁת comes from נְחֹשֶׁת (bronze) which becomes (first נְחֹשֶׁת and then) נְחֹשֶׁת (cf. בָּקָר), which is abs. as well as cstr. Similarly from נָבִיר *master*, נָבִירָה *mistress*, נָבִירָתוֹ *his mistress*, we should expect the cstr. to be נָבִירָתָה (cf. סָפֵר, סָפֵרָה). In point of fact, however, it is נָבִירָתָה, and so almost always with fem. nouns whose origin would lead us to expect ...; e.g. מִינְקָתוֹ *his nurse*, מִינְקָה *nurse* (not נִינְקָה).

(c) In general the plurals are formed regularly from the ordinary fem., or from what would be the ordinary fem. if it were found. Consequently the original *mas.* must be carefully attended to, e.g. *m.* נָבִיר, *f.* נָבִירָה, *pl.* נָבִירוֹת (*i.e.* the plur. is *not* formed from *segholate* form נָבִירָת).

WORDS FOR PRACTICE.

דֶּרֶךְ way ¹	קֶרֶן <i>f.</i> horn	שִׁפְחָה <i>f.</i> maid
יָלֵד boy	רֶגֶל <i>f.</i> foot	בִּרְךָה ² <i>f.</i> knee <i>i</i>
יָלִידָה <i>f.</i> girl	חֶדֶר chamber	צִדִּיק righteousness <i>i</i>
נֶפֶשׁ <i>f.</i> soul	אָזֶן <i>f.</i> ear	קֶרֶב midst <i>i</i>
אֹכֶלָה <i>f.</i> food	גָּדֹל greatness	מִינְקָה ² <i>f.</i> nurse <i>i</i>
צֶלֶם image	נֹדָר vow	יְרוּשָׁלַם Jerusalem ³
גֶּרֶן threshing floor	חֵכְמָה <i>f.</i> wisdom	צִיּוֹן Zion
בֵּיתִים vineyard	שֵׁבֶט tribe	נֵר lamp
זֵכֶר memory	אֹדֶרֶת <i>f.</i> mantle	נְחִיבָה <i>f.</i> path ⁴
בִּקְעָה <i>f.</i> valley	שָׁמֵן to grow fat; <i>Hiph.</i> , to make fat, dull	
רְחוֹב <i>f.</i> broad open place, <i>pl.</i> רְחוֹבוֹת	קֶשֶׁת <i>f.</i> bow	

(d) A suffix defining a compound expression in the construct relationship is appended to the last word of the

¹ Usually *masc.*, sometimes *fem.*

² These four words take *i* instead of *a* with suffixes, &c.; e.g. בְּרִיכִים, צִדִּיקִי, &c.

³ The older pronunciation was undoubtedly יְרוּשָׁלַם. The later form, however, יְרוּשָׁלַם (jêrûshāláyim) is (like הֵזֶה, § 10. 5 b) a so-called *Qeré perpetuum*.

⁴ Poetical; also נְחִיבָה *m.*

expression, as the connection between construct and absolute must not be interrupted (§ 17. 2, Rule 2); *e.g.*

הַר קֹדֶשׁ (*a hill of holiness =*) *a holy hill*

הַר קֹדְשִׁי *my holy hill (the hill of my holiness; or more strictly, my hill-of-holiness)*

אֱלִיל כֶּסֶף *an idol of silver* אֱלִיל כֶּסְפִּי *my idol of silver*

בְּלִי מִלְחָמָתוֹ *his weapons¹ of warfare (the weapons of his w.)*

EXERCISE. TRANSLATE.

וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצִלְמוֹ: 2 לֹא דָרְכֵי דִרְכֵיכֶם:
 3 וַעֲתָה יוֹשֵׁב יְרוּשָׁלַם וְאִישׁ יְהוּדָה שְׁפֹטוּנָא בֵּינִי וּבֵין כְּרָמִי:
 4 וַיִּסְתְּרוּ אֶת־הַיָּלֶד וְאֶת־מִינְקָתוֹ מִפְּנֵי הַמַּלְכָּה: 5 גַּר לִרְגְלִי
 דְּבָרָה וְאוֹר לְנִתְיָבְתִּי: 6 הַשֶּׁמֶן לְבִהָעֵס הַזֶּה וְאַזְנוֹי הַכְּבֹד:
 7 וַיִּרְחַבּוּת הָעִיר וַיִּמְלְאוּ יְלָדִים וַיְלָדוּת: 8 פְּנֵי יְהוָה בְּרַשְׁעִים
 לְהַכְרִית מִהָאָרֶץ זָכָר: 9 כֶּסֶף וְהַבֶּךְ לֹא חֲפָצִתִּי:

My king. Our kings. His books. Her righteousness. Our knees (*du.*). Thy feet (*du.*). Our horn. Their silver. My way is hid (*perf. fem.*) from my God. For all flesh had corrupted his way upon the earth. Their ways are not our ways. And all the people bowed-down upon their knees before the king. Let thine hand-maid speak in the ears of the king. My God and my king reigns upon Zion his holy hill. My mantle. Her mistress. His kingdom is an everlasting kingdom (*k. of eternity*). I will cut off their bow and all their weapons of warfare.

§ 30. THIRD DECLENSION.

1. Besides the words resembling the perfect which form the chief elements of the first declension and the nouns having affinity with the imperfect and infinitive forming the second, there is another formation which along with the words that follow it may be called a *third declension*. This is the *act. participle* Qal, קוֹטֵל or קוֹטֵל, probably a later development and not found in all verbs.

Third declension.—The type of this declension is the *act. part. Qal*; and the declension comprises all words, whether

¹ Weapon (article, instrument, vessel) בְּלִי, pl. בְּלִים.

participles or nouns, ending in *ē* (çere) with a vowel unchangeable (by nature, *e.g.* קוּטֵל, or position, *e.g.* מִסְפֵּד) in the place of the pretone. It therefore does not include nouns like יָדָאֵן whose pretonic vowel is changeable (§ 18).

Rules for inflection.—(1) In words of this class the *verbal* law of inflection is followed (§ 6. 2 f); that is, with vocalic additions, *e.g.* י, י, יי, ׁ, &c., the vowel in the tone, the *ē* becomes vocal *sh'wa*; *e.g.* קטיל, קטלי, קטלני, שמו *his name* (from שם).

(2) *a.* With consonantal additions, e.g. **תָּ**, **בָּ**, the *ē* being thrown into an unaccented shut (half-open) syllable, becomes the short vowel, i.e. *e* or *i*; *i* particularly with *labials*, e.g. **תָּבִילָה**, but **שְׁמִי** (not **שְׁמִי**) *thy name*.

b. As קיטל and similar forms come from an ultimate qāṭil, § 2. 2. 1 (the short *i* in the last syllable becoming in Hebrew, where it is accented, the tone-long $\bar{i}$, § 6. 2 a), the real vowel is strictly $\dot{i}$, but this has been modified in the majority of words into *e* before the consonantal addition.

(3) Words of the participial form (מְקַטֵּל, קֹטֵל) retain *ē* in cstr. and generally other words, though some take *a*; e.g. מִסְפָּד *mourning*, cstr. מִסְפֵּד.

<i>abs.</i>	קִטַּל	מְקַטֵּל	מִקָּל	מִסְפָּד	נִשֵּׁם
<i>cons.</i>	קִטַּל	מִסְפָּל	מִקָּל	מִסְפָּד	נִשֵּׁם
<i>vocalic suff.</i>	קִטַּלִּי	מִסְפָּלִי	מִקָּלִי	מִסְפָּדִי	נִשְׁמִי
<i>conson. suff.</i>	קִטַּלְךָ	מִסְפָּלְךָ	מִקָּלְכֶם		נִשְׁמַךְ

2. a. A few monosyllabic words in *ē* attach themselves to this declension, the chief being *בן* *son*, and *שם* *name*, which are irregular in the plural—*בָּנִים*, *שְׁמוֹת*.

b. Many nouns are formed by prefixing מ (probably connected with מה, cf. § 28. 5) to the stem. Such words express *place* (מִרְבֵּץ *stall*, from רָבַץ *to lie*) or *instrument* (מִפֶּתַח *key*, from פָּתַח *to open*) or some more general idea (מַלְקוּחַ *plunder*, from לָקַח *to take*).

אֵיבֵךְ	enemy	אֵלֶם	dumb	מַקֵּל	staff
מִסְפָּד	mourning	מִזְבֵּחַ	altar	נֶעַל <i>f.</i>	sandal, shoe,
עוֹלִיל	} child	עִוֵּר	blind	נֶעְלִים	<i>dual</i>
עוֹלֵל		שָׁלַח	to send, <i>Pi.</i> send	שָׂרַץ	to swarm
כֹּהֵן	priest		away, let go	שָׁבַע	<i>Niph.</i> to swear

מִשְׁפָּט judgment	קָלַל to be light or slight,	חָגַר to gird
צְפֹרֶדֶת <i>f.</i> frog (pl. <i>īm</i>)	<i>Pi.</i> to curse: ptc.	פָּסַח passover
יָרֵחַ moon	מְקַלֵּל one who curses	עִם with
מִרְבֵּץ stall	נָבַח to bark	כִּסֵּא throne
מַפתֵּחַ key	מַתְנִים loins	חֻקָּה <i>f.</i> statute
עָשָׂה חֶסֶד עִם to do or show kindness to (<i>i.e.</i> in dealing <i>with</i>),	צָרַף to smelt, test, prove	
deal kindly with		

Exercise.—Write the above nouns in cstr. sing. and with a vocalic and consonantal suff., observing which of them are of first declens. ; and translate :

אָכְלוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַפֶּסַח מִתְנִיָּהֶם חֲגוּרִים נֶעְלִיָּהֶם
 בְּרִגְלֵיהֶם ¹וּמִקְלָם בְּיָדָם: ²עָשָׂה מִלְכָּם חֶסֶד עִם־מִלְכֵּנוּ וְעִם
 פְּהַגֵּינוּ וְעִם־נְבִיאֵינוּ: ³שָׁלַחְתִּי אֶת־אִיבִי וַיִּמְלֹט: ⁴מִת
 אִיבֵהָ הִמְבִּקֵּשׁ אֶת־נַפְשָׁהּ: ⁵וְהָלְכוּ יוֹשְׁבֵי הָאָרֶץ בְּעֵזְרִים
 וְשִׁפְדָּ דָמָם בְּעַפְרָ: ⁶בְּנֵי אַתָּה: ⁷אַתָּם בְּנֵי: ⁸לֹא־אֹדְבֵר
 עוֹד בְּשֵׁמוֹ: ⁹וּלְקַחְתֶּם אֶת־מִקְלָכֶם ²בְּיֹדְכֶם:

This (is) my son and these (are) my son's sons. He sent the frogs upon all the land. All his prophets are dumb dogs, they cannot bark. In Jerusalem is my holy throne. We took our staves in our hand. Our enemies dealt kindly with our children. These are the statutes and the judgments which ye shall keep in the land whither ye (are) crossing, thou and thy son and thy son's son. Their land swarmed-with frogs (*acc.*) in the chambers of their kings.

§ 31. VERBAL SUFFIXES.

(See Paradigm, p. 210.)

1. (a) The pronominal object after a verb may be expressed by the appropriate form of the particle *אֵת* (*me*, *אֹתִי*, &c. ; cf. § 20. 10). In point of fact, however, this construction, though relatively common in the later style, is, in the earlier style, usually reserved for cases of emphasis: *אֹתָךְ*

¹ ק without dagh. forte ; cf. § 7. 5.

² יְדֶכֶם (not יְדֶכֶם), cf. Scotch *gless*, *Glesca*, for *glass*, *Glasgow*.

אָחוֹ אָהָב אָבִיהֶם מִכָּל־אָחָיו, רָאִיתִי צְדִיקָהּ thee have I seen righteous, אָחוֹ אָהָב אָבִיהֶם מִכָּל־אָחָיו their father loved him more than (§ 47. 1) all his brethren, אָחוֹ אָהָב אָבִיהֶם מִכָּל־אָחָיו thee had I slain, but her had I kept alive. Note that in such cases the obj. precedes the verb.

(b) Ordinarily the pronom. obj. is expressed by a pronom. suffix to the verb, after the fashion of the suffixes appended to nouns; e.g. הִכְעִיסוּ הֶעָעִים he provoked him (הֶעָעִים, Hiph. of הָעָעִים). יִשְׁמְרֶךָ he will keep thee, וַיִּמְכְּרֶם and he sold them.

2. The following table on p. 108 illustrates the use of the verbal suffixes, the study of which will be greatly facilitated by careful attention to the following points:

(a) The 3 *s. m.* Hiph. is chosen for the paradigm rather than the Qal because, both its vowels being unchangeable (the first short in the shut syllable, the second naturally long) the suffixes are unable to affect in any way the earlier part of the word, and thus their real nature and form can be most simply seen. Thus הִקְטִיל with 3 *s. m.* suffix gives הִקְטִילוּ, but הִקְטִיל would not give הִקְטִילוּ (but הִקְטִילוּ), because, the first two syllables being now both open, the law of the tone (§ 6. 2 b, c) instantly begins to affect their vowels and somewhat complicates the issue for the beginner. Hence the special suitability of the Hiph.

(b) The suffixes to the vb., alike in pf. and impf. (which differ slightly) very closely resemble those to the noun (§ 19). The chief differences are in the 1st pers. sing. suffix, which is not *î*, but *nî*, and in the 3 *s. m.* and *f.* suff. to the impf. which are *êhu* and *êha*: the latter forms, however, are regularly found with nouns ending in הָ (§ 45. 3. 3); cf. מִקְנֶה מִקְנֶה his, her cattle (from מִקְנֶה); cf. § 19. 1.

(c) i. The so-called connecting vowel between the vb. and the suffix is *a* in the pf. (cf. הִקְטִילָם) and *e* in the impf. (cf. הִקְטִילֵם), and of course imperative (cf. הִקְטִילִם).

ii. This vowel, however, is not really an arbitrary connecting vowel, but the *a* is, strictly speaking, the final vowel in the ultimate form of the verb, seen, e.g., in the Arabic *qatala* = Hebr. הִקְטִיל. The origin of the *e* is not so obvious; probably it is due to the analogy of Lamedh He vbs., § 44, where the *ê* is really part of the verb (*ay* = *ai* = *ê* = *ê*, cf. § 2. 2. 1).

VERBAL SUFFIXES TO HIPH'IL.

PERF.	הִקְטִיל	INFIN. CSTR.	הִקְטִילָה
1 <i>s. c.</i>	הִקְטִילָנִי	הִקְטִילִי (subj.) הִקְטִילָנִי (obj.)	הִקְטִילָנִי
2 <i>s. m.</i>	הִקְטִילְךָ	הִקְטִילְךָ (subj. and obj.)	—
” <i>f.</i>	הִקְטִילְךָ	”	—
3 <i>s. m.</i>	הִקְטִילוּ	”	הִקְטִילָהוּ
” <i>f.</i>	הִקְטִילֶהָ	”	הִקְטִילָהָ
1 <i>pl. c.</i>	הִקְטִילֵנוּ	הִקְטִילֵנוּ	הִקְטִילָנוּ
2 <i>pl. m.</i>	הִקְטִילְכֶם	&c.	—
” <i>f.</i>	הִקְטִילְכֶן	as noun	—
3 <i>pl. m.</i>	הִקְטִילֵם	&c., mostly as	הִקְטִילָהֶם
” <i>f.</i>	הִקְטִילֵן	the noun	הִקְטִילָהֶן
IMPERF.	יִקְטִיל	IMPER. AS IMPF.	יִקְטִילָה
1 <i>s. c.</i>	יִקְטִילָנִי	הִקְטִילָנִי	יִקְטִילָנִי
2 <i>s. m.</i>	יִקְטִילְךָ	—	יִקְטִילְךָ
” <i>f.</i>	יִקְטִילְךָ	—	יִקְטִילְךָ
3 <i>s. m.</i>	יִקְטִילָהוּ	הִקְטִילָהוּ	יִקְטִילָהוּ
” <i>f.</i>	יִקְטִילֶהָ	הִקְטִילֶהָ	יִקְטִילֶהָ
1 <i>pl. c.</i>	יִקְטִילֵנוּ	הִקְטִילֵנוּ	יִקְטִילֵנוּ
2 <i>pl. m.</i>	יִקְטִילְכֶם	—	—
” <i>f.</i>	יִקְטִילְכֶן	—	—
3 <i>pl. m.</i>	יִקְטִילֵם	הִקְטִילֵם	יִקְטִילֵם
” <i>f.</i>	יִקְטִילֵן	הִקְטִילֵן	יִקְטִילֵן

3. (a) i. The case seems more complicated when one or both of the syllables before the suffix is open: in reality it is perfectly simple, as the tone laws strictly apply (§ 6). Thus *קָטַל* with 3rd sing. masc. suff. becomes *קָטַלָּו*; the accent falls on the *ô*, in the open pretonic syllable the original — naturally becomes the tone (long) *ˉ*, and the original *ˊ* being now two places from the tone vanishes into *sh'wa*. It follows exactly the analogy of *דָּבַרָּו*. Thus *קָטַל* with the verbal suffixes becomes *קָטַלְנִי קָטַלְךָ קָטַלְכֶם קָטַלְנָה קָטַלְכֶן קָטַלְהֶם קָטַלְהֶן*. This *first declension* analogy (§ 18) is followed by the pf. Qal in *all* its forms (e.g. *שָׂנְאָהָ* *he hated her*) and by the

impf. and imper. Qal in *a* (e.g. וַיִּשְׁכַּחְהוּ not וַיִּשְׁכַּח and he forgot him, from יָשַׁח; שְׁלַחְנִי send me, from שָׁלַח).

ii. Note that the vb., with 1st sing. suff. ends in נִי (*ānî*); with 1st pl suff., in נִי (*ānû*).

(b) Imperfects in *ō* (Qal) or *ē* (Pi'ēl, &c.) may be said to follow the analogy of the *third declension* (§ 30). E.g. Pi'ēl יִקְבֹּץ he will gather, יִקְבֹּצְךָ he will gather thee, אֶקְבֹּצֵם I will gather them. Similarly יִשְׁמֹר he will keep, יִשְׁמֹרְנִי he will keep me, יִשְׁמֹרְהוּ he will keep him, but (before a consonantal suffix) יִשְׁמֹרְךָ he will keep thee (*yishmor'khâ*).

(c) The imperat. Qal in *ō* and the infin. cstr. follow the analogy of the *second declension*, the form קָטַל being a *ṣegholat* of the *third class* (cf. § 2 I. 2 a.iii., § 29. 2). Thus שְׁמֹר keep, שְׁמֹרְנִי *shom'rēnî*, keep me, שְׁמֹרְם keep them, בְּשִׁמְרִי when I kept (lit. in my keeping). As the *sh'wa* is vocal (cf. § 6. 2 e) the third radical does not take *daghes lene*; e.g. כָּתַבְם *koth'bhēm*, write them, בְּכַתְּבוֹ when he wrote. This *sh'wa*, however, is necessarily silent when the suffix is ךָּ or כֶּם, as two vocal *sh'was* cannot come together; e.g. בְּעִבְרֶכֶם when you cross (*obh*, closed syllable), בְּעִבְדְּךָ when thou servest. (With these two suffixes, the *o* sometimes appears between the second and third radical instead of between the first and second; thus קָטַל would give קְטַלְךָ (*q'tol'khâ*) as well as קֹטַלְךָ *qot'khâ* (cf. impf. יִשְׁמֹר יִשְׁמֹרְךָ). Hence בְּיוֹם אֲכַלְךָ in the day of thine eating, אֲכַלְכֶּם your eating.)

4. (a) When the vb. already ends in a vowel, no "connecting" vowel is necessary—or possible; the suffix is directly appended, e.g. קָטַלְתִּי קָטַלְתִּיד (note that the accent moves a place forward—hence קָ), קָטַלְתִּים; in the 3rd pers. it appears as הוּא or וּ (masc.), and הִיא (fem.), e.g. קָטַלְתִּיהוּ קָטַלְתִּיהוּ (*-tiw*), קָטַלְתִּיהִיא; so יִקְטַלְוּ (3 pl. impf.), יִקְטַלוּם, &c. With suffixes ending in וּ the *ā* of the vb. is usually written וּ, e.g. יִקְטַלוּהוּ, יִקְטַלוּהוּ, cf. § 4 c (*they will kill him, us*).

(b) Similarly in the 2nd pers. (קָטַלְתָּ) the vowel ךָּ is maintained with all the suffixes except the *first sing.*, which always ends in נִי—(except in pause נִי—), e.g. קָטַלְתִּנִּי; with the 3 s. m. suffix, *ā-hû* by dropping the *h* (§ 14. 1 e) contracts (through *au*) to *ô*, קָטַלְתִּו (*ô*) (§ 19. 1).

(c) The gaps which appear in the paradigms are explained

by the fact that the reflexive idea which would be expressed by the absent forms is in Hebrew expressed in other ways, *e.g.* Niph. Hithp. &c. (§§ 25, 26). *E.g.* *I hid myself*, not *נִסְתַּרְתִּי* but *נִסְתַּרְתִּי*.

5. Before the suffixes, original verbal forms are restored.

(a) The 3rd sing. fem. pf. *הָ* becomes *הַ* or *הָ*, *e.g.* *הִקְטִילָהּ*, *הִקְטִילָהָ*.

(b) The 2nd sing. fem. pf. *תָּ* becomes *תִּי* (or *תָּ*); *e.g.* *הִקְטִילְתִּי* (Hiph.), *קָטַלְתִּי* (Qal). Only the context enables us to distinguish this from the suff. to the 1st pers.

(c) The 2nd pl. masc. pf. *תָּם* becomes—but very rarely—*תוּ*; *e.g.* *הָעֵלִיתֵנוּ* *you have brought us up* (Hiph. of *עלה*, §§ 34, 44).

6. In the 3 s. f. pf. *קָטְלָהּ* and the 3 pl. *קָטְלוּ*, it has to be remembered that the *sh'wa* represents an original full vowel in the second syllable (*קָטַל*). When suffixes therefore are added, not only does the initial *ט* become *ט* under the influence of the tone, as we have seen in the masc. (*קָטְלוּ*, *קָטְלוּ*, &c.), but the original pathah which had become *sh'wa* reasserts itself, and, standing in the open pretonic, becomes *ט*; hence we get *קָטַלְתִּי*, *קָטַלְתָּם*, &c., *קָטְלוּ*, *קָטְלוּ*, &c.

7. Singular suffixes to the impf. and imper. are occasionally strengthened by the addition of *nûn* (known as the *nûn energeticum*) which is usually assimilated to the following consonant, or if that be *ה*, the *ה* is usually dropped and the *nûn* doubled. The following forms result: *יִקְטְלוּ*, *יִקְטְלוּ*, *יִקְטְלוּ*. They occur chiefly in pause.

8. *Participle*.—The suffixes to the participle are practically always those of the *noun*, not of the verb; *e.g.* *מַצְדִּיקִי* (not *מַצְדִּיקִי*) *he who justifies me* (Hiph. ptc. of *צדק*), *מְבַקְשֵׁיו* (not *מְבַקְשֵׁיו*) *those who seek him* (Pi. of *בקש*; cf. § 7. 5), *רֹדְפֵי* *those who pursue me, my persecutors*.

9. (a) *Inf. construct*.—The suffixes to the inf. constr. are also those of the *noun*, except that the *first* pers. sing. suff. is both nominal (*י*) and verbal (*יִ*), the nominal being used to denote the *subject*, and the verbal the *object*; *e.g.* *יִּפְקְדֵי* *the day of my visiting*, i.e. *when I visit* (*poqdî*); but *לְפָקְדֵנִי* *to visit me*. In the other persons the suffix may express either subject or object; *e.g.* *עַל-שָׂרְפוֹ* (*sof-phô*) *because he burned* (lit. *on account of his burning*), *לְשָׂרְפוֹ* *to burn it*.

(b) The *infin. cstr.*, partaking as it does of the character of both verb and noun, has (like a verb) the power of governing an object, besides (like a noun) being able to take suffixes and prefixes. The usual order is *infin.*, subject, object.

<i>when he kept</i>	בְּשָׁמְרוֹ	<i>when the man kept</i>	בְּשָׁמַר הָאִישׁ
<i>before he kept me</i>			לִפְנֵי שְׁמָרוֹ אֲתִי
<i>before the man kept me</i>			לִפְנֵי שְׁמַר הָאִישׁ אֲתִי
<i>on the day when I visit them</i>			בְּיוֹם פָּקְדִי אֲתֵם

(c) Instead of the *infin. cstr.* with preposition the finite form may be used with a conjunctive expression formed of the *prep.* and relative.

<i>when I kept the man</i>	כַּאֲשֶׁר שְׁמַרְתִּי אֶת־הָאִישׁ	or	כַּשְׁמָרִי אֶת־הָאִישׁ
<i>until I keep the man</i>	עַד אֲשֶׁר אֲשָׁמַר	or	עַד שְׁמָרִי
<i>after they had made a covenant</i>	אַחֲרֵי אֲשֶׁר אָחֲרִי כָרְחַם בְּרִית	or	אַחֲרֵי אֲשֶׁר אָחֲרִי כָרְחַם בְּרִית

נָמַל to deal fully with, recompense, requite	טָמַן to hide
דָּרַךְ to tread קָבַץ (<i>Qal</i>) <i>Pi'el</i> , to gather	מִצְרַי Egyptian
קְבוּרָה <i>f.</i> burying-place	לִיחַ tablet
	בֵּית־אֵל Bethel
	לִיחַ <i>pl.</i>

EXERCISE. TRANSLATE.

שְׁמַרְתִּנִּי, שְׁמַרְתִּיהָ, וּשְׁמָרוֹ, לְשָׁמְרָהּ, וּלְשָׁמְרָהּ, שְׁמָרְנִי, וּשְׁמָרְנִי,
וּלְבָשִׁנִּי, תְּשָׁמְרֵם, וְאַשְׁמֶרְנָהּ, וּשְׁמָרְהוּ, תְּשָׁמְרֶךָ; שְׁפָטוּנִי,
שְׁפָטוּם, בְּשִׁפְטָהּ, שְׁפָטֵנִי; וְכָרְתֵם, אֶזְכְּרָנָהּ, וְיִזְכְּרָהּ, וְזָכְרוּנִי,
כְּהִזְכִּירוֹ, הִזְכִּירְנִי, גִּנָּכְתֶּם, גִּנָּבִיהָ; וְקִבְּצָהּ, קִבְּצֵם, וְקִבְּצָתִים,
וּמִקְבְּצָיו, בְּקִבְּצִי, יִקְבְּצָהּ;
אֲתָהּ גִּמְלָתִנִּי הַטּוֹבָה וְאֲנִי גִמְלָתִיהָ הָרָעָה: ² כְּבָדוּנִי
בְּשִׁפְטִיתִיהֶם: ³ שְׁמַר אֶת־דְּבָרֵי יְהוָה כְּתִבָּם עַל־לִיחַ לְבָבָהּ;
⁴ בִּקֵּשׁ שָׁלוֹם וְרַדְּפֶהוּ: ⁵ הִדְרִיכְנִי בְּנִתְיָב מִצִּוְתִּיהָ כִּי בֹ
חִפְצָתִי: ⁶ דָּרְשׁוּ יְהוָה בְּהִמְצָאוֹ: ⁷ הֲרַג מֹשֶׁה אֶת־הַמִּצְרִי
וַיִּטְמְנֵהוּ בַּחֹל: ⁸ יְהוָה יִשְׁמַרְךָ מִכָּל־רָע יִשְׁמַר אֶת־נַפְשְׁךָ;

I have gathered thee. I will gather her from the sides of the earth. And thou shalt keep me in thy way. Keep thou him. Before she kept the man. In the day when I visit (of my visiting) Israel, I will destroy the altars of

Bethel. Judge me according-to my righteousness. Bury me not in Egypt, but I will lie with my fathers and thou shalt bury me in their burying-place. What is man that thou rememberest him, or (and) the son of man that thou visitest him? Thy word¹ is proved and thy servant loveth it. Before he cut off all flesh by the waters of the flood. He promised (said) to mention him before the priests of the temple.

§ 32. IRREGULAR OR WEAK VERBS.

1. The word *פָּעַל* *to do* was used as a paradigm by the older Grammarians. Now the first letter of this verb being *Pe*, the first letter of any verb was called its *Pe*; and in like manner the second letter was called its '*Ayin*, and the third its *Lamedh*. This mode of designation is employed in *weak verbs*.

2. A weak verb is a verb which has one or more of its three stem letters a weak letter. The weak letters are the *Gutturals*, the *Quiescents*, and *Nun*, i.e. the letters א ה ח ע ן י ו ר ף. Thus such a verb as נָפַל is called a *Pe Nun* verb, because its *Pe*, i.e. its first letter, is *nun*; יָנַק, a *Pe Yodh* verb; קָוַם, a '*Ayin Waw* verb, because its second letter is *waw*; שָׁמַע, a *Lamedh Guttural* verb, because its third letter is a guttural: and so on. The letters '*Aleph* and *He* being gutturals at the beginning of a word and quiescents at the end have a double nomenclature, thus נָלַח is a *Lamedh He*, but הִלָּךְ a *Pe Gutt.*, נִצָּא a *Lam. 'Aleph*, but אָסַף a *Pe Gutt.* In a few verbs '*Aleph*, when first radical, quiesces in the impf., as in אָמַר; these are called *Pe 'Aleph* verbs (§ 35). If a verb have more than one weak letter it is called after all the classes whose peculiarities it shares; e.g. נָכַח is a *Pe Nun* and *Lam. He* verb. A verb like גָּלַל whose second and third letters are the same is called a *Double 'Ayin* verb.

3. The phrase "irregular verbs" is really a misnomer. The verbs so called are neither arbitrary nor anomalous; most of them are absolutely regular, only the paradigm form of the regular verb is modified—in strictly natural and reasonable ways—by the presence of one of the weak letters.

E.g. the Pi'el which doubles the middle radical (קטל) will necessarily assume a special form when the middle radical is a guttural, as gutturals cannot be doubled; but that special form is determined by the laws affecting gutturals with which we are already familiar (§ 8) and is not some arbitrary thing to be laboriously committed to memory (*e.g.* מֵאָז for מֵאֵז *to refuse*, בֵּרַךְ for בִּרְךְ *to bless*). So it is with other types of "irregular" verb, which are thoroughly regular to one who clearly understands the fundamental principles of the language described in §§ 2-10.

DESIGNATE THE CLASSES OF THESE VERBS.

קרא, אכל, שלח, שחט, שאף, בון, ילד, ישע, בקש, רום,
ברך, עבר, שקל, נחה, נחם, נגף, רעע, קלל, בוא, סבב,
קרע, רדף, ירא, ירה:

§ 33. PE NUN VERBS.

(See Paradigm, p. 212.)

The letter *n* in Hebrew shows the same kind of feebleness that it has in other languages; when it is not sustained by being followed by a full vowel, its sound is apt to be lost in that of the consonant after it, *in-licio* = *illicio*; *ἐν-γράφω* = *ἐγγράφω*; יִנֵּשׁ = יִנֵּשׁ (*yin-gash* = *yiggash*).

1. (a) When *n* stands at the end of a syllable (imperf. Qal, perf. and ptc. Niph., Hiph., Hoph.) it is in most cases assimilated to the next consonant, which is doubled, יִנְפֹּל = יִפֹּל, הַפִּיל = הִפִּיל (*yin-pōl* = *yippōl*, *hinpīl* = *hippīl*). נִנְפָה = נִפָה, Niph. of נָנַף *to smite*.

(b) In certain cases (*e.g.* verbs ending in ה) the Niph. and Pi'el would be indistinguishable, except for the context; cf. נִקָּה, Niph. *to be clean, innocent*; Pi. *to declare innocent, acquit*.

(c) In the Hoph. *u* naturally appears instead of *o* before the duplicated consonant (§ 7. 7); *e.g.* הִפִּיר, נָנִיר (pf.) יִפִּיר (impf.).

(d) The *n* is not usually assimilated in verbs whose middle radical is a guttural; *e.g.* יִנְחַל *to inherit*, impf. Qal יִנְחַל, Hiph. יִנְחִיל. But the Niph. of נָחַם is נִחַם *to repent* (cf. § 36. 1. 3).

2. Verbs whose impfs. are in *ō* and *a* should be carefully distinguished.

(a) In vbs. with impf. in *a* (e.g. נִגַּשׁ, נִגַּשׁ) the נ is almost always dropped in the imperat. Qal; e.g. נִשׁ (for נִגַּשׁ), *f.* נִשִּׁי, *pl.* נִשִּׁי.

(b) It is also usually dropped in the inf. cstr., which, however, by a sort of compensation, adds the fem. termination ה, and then assumes the form of a *segholate* noun נִשְׁת; the steps are נִשׁ, נִשְׁת, נִשְׁת (exactly like מִלַּךְ, מִלַּךְ, § 29). Note, however, that the vowel is regularly *i* (not *a*) when inflected (cf. צָרַק, § 29. 1 b); e.g. נִשְׁתּוֹ *his approaching*.

(c) ל before such (*segholate*) inf. constructs is pointed לְ; e.g. לְנִשְׁת (§ 14. 1 d).

(d) In vbs. with impf. in *ō*, the נ is not dropped in imper. or inf. cstr.; e.g. נָפַל, impf. יִפֹּל; imper. and inf. cstr. נָפַל.

3. (a) The verb נָתַן *to give* assimilates its final *n* also in perf. נָתַתִּי, &c. (for נָתַנְתִּי), and infin. cstr. which is תִּת (for תִּנֵּת), and with suff. תִּתִּי (for תִּנֵּתִי). It has *ē* in imperf. יִתֵּן and imper. יִתֵּן, emph. תִּנֵּה (§ 23. 2), *f.* תִּתִּי, *pl.* תִּתִּי.

(b) In the verb לָקַח *to take* the ל is treated like the *nun* of *Pe Nun* vbs.; e.g. impf. Qal יִלָּחַק (for יִלְקַח), *pl.* יִלְחָקוּ (§ 7. 5); imper. קַח, קַחִי, inf. cstr. קַחְתִּי, &c. (§ 8. 1, *a* under influence of the guttural).

(c) The form יִלָּחַק is probably not impf. Hoph. but impf. of the old passive Qal, of which now few traces exist except the participle. לָקַח, which also exists, is to be regarded as the (old) pf. pass. Qal rather than as pf. Pu'al. So יִתֵּן pass. Qal rather than Hoph. of נָתַן. The Hoph. is unlikely, as no causative idea is present in these words, and the Hiph. of these verbs is not found.

(d) ל before these (monosyllabic or *segholate*) inf. constructs is pointed לְ; e.g. לְלַחַח, לְלַחַח (§ 14. 1 d).

4. *Nouns from Verbs* פִּזָּה.—Nouns with *m* preformative are of the form מִתּוֹן *gifts* (coll. from נָתַן), as מִפֹּל *offal* (from נָפַל *to fall*), מִכָּה *stroke* (from נָכָה, Hiph. *to strike*).

נָעַל	<i>Hi.</i> to deliver	נָגַע	<i>to touch</i> (<i>Hi.</i> to reach)	נִשַּׁק	<i>to kiss</i>
נִגַּשׁ	<i>to approach</i>	נִשָּׂא	<i>Hi.</i> to deceive	נָפַל	<i>to fall</i>
נָגַף	<i>to smite</i>	נָדַר	<i>to vow</i>	נִבַּח	<i>Hi.</i> to look
נָנַח	<i>Hi.</i> to tell	נָצַב	<i>Hi.</i> to set	נָחַל	<i>to inherit</i>
נָשַׁל	<i>to drop off intr., draw off tr.</i>	נָדַם	<i>f.</i> a deep sleep		
בָּנָה	<i>to build</i>	אָרַךְ	<i>length</i>	רָחַב	<i>breadth</i>
צָלַע	<i>f.</i> rib, side: <i>cstr.</i> צָלְעָה; <i>pl.</i> צָלְעוֹת, <i>cstr.</i> צָלְעוֹת				
אָחַד	<i>m.</i> אַחַת <i>f.</i> one	סֻלָּם	<i>ladder</i>	אֵיל	<i>ram</i>
				גַּת	<i>Gath</i>

EXERCISE. TRANSLATE.

תֵּן, קָחוּ, נָפֹל, הִגַּגְתָּ, אָפִיל, הִצַּלְתָּ, מִצִּיל, וַיִּנְצֹלָהּ, תִּנָּה,
תִּצִּילֶם, תִּגְעֹעוּ, נָגַף, הִגֵּד, הִגִּידוּ, תִּבְטֹט, לִנְפֹל, לָגֶשֶׁת:
הִצִּילֵנִי מִדָּמִים אֱלֹהֵי תְשׁוּעָתִי וּלְשׁוֹנִי תִּגִּיד צִדְקָתְךָ: ² כִּי
תִדּוּר גָּדֵר ¹ לַיהוָה אֱלֹהֵי-תִשְׁבַּח לְשִׁלְמוֹ: ³ יִרְאוּ אֲוִיבֵי מִגֹּשֶׁת
אֵלָיו: ⁴ הִבְטִיחָהּ הַשְּׁמִימָה וְסִפֵּר הַזְּכוּכִּים: ⁵ וַיִּפֹּל יְהוָה
תִּרְדָּמָה עַל-הָאָדָם וַיִּקַּח אֶחָת מִצִּלְעוֹתָיו וַהֲצִלָּע אֲשֶׁר לָקַח
בָּנָה לְאִשָּׁה: ⁶ אָמַר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּ ² עִמָּדִי הִיא
³ נִתְּנָה-לִי מִן-הָעֵץ: ⁷ אָמַר יְהוָה אֶל-אַבְרָם הִתְהַלֵּךְ בָּאָרֶץ
לְאַרְבָּנָה וּלְרַחֲבֵיהָ כִּי לָהּ אֶתְנַנָּה וַיִּפֹּל אַבְרָם עַל פָּנָיו:
⁸ חָלָם יַעֲקֹב וַהֲיָה סֵלָם מִצֵּב אֶרֶצָה וְרֹאשׁוֹ מִגִּיעַ הַשְּׁמִימָה:
⁹ נִתְּנֵנוּ בְּיַד מַלְכֵי הָאֲרָצוֹת: ¹⁰ שֶׁל נִעְלִיד מֵעַל רִגְלֶיךָ כִּי
הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אֲדַמְתָּ-קֹדֶשׁ הוּא: ¹¹ וַיֹּאמֶר
לוֹ הַמֶּלֶךְ תִּנְהַלֵּי אֶת-כִּרְמֶךָ בְּנִסָּף וַיֹּאמֶר לֹא-אַתָּן לָךְ
אֶת-כִּרְמִי:

Give ye. I will not give my silver and my gold. Tell it not in Gath. Look not (*f.*) after thee, lest God smite thee. Deliver me, for thou art my salvation. Let them give glory to Yahweh because of his loving-kindness. When I gave the woman to the man for wife. I will deliver thee, and thy tongue shall tell-of my righteousness. The serpent deceived her and she took of the tree and gave to her husband. They feared to draw near, lest they should be smitten before their enemies. Thou hast caused a deep-sleep to fall upon me. And he brought near the man and he took him in his arms and kissed him (*dat.*).

§ 34. PE GUTTURAL VERBS.

(See Paradigm, p. 214.)

See the rules for Gutturals, § 8.

1. By § 8. 2 a, a gutt. requires a *hateph* for simple *sh^ewa* vocal (2 pl. perf., imper., infin. cstr., Qal: thus קָטַלְתֶּם, קָטַלְתֶּם, but עָמַדְתֶּם, עָמַדְתֶּם; § 8. 2 b).

¹ ל is pointed as if read to אֲדִינִי which was substituted for יהוה, § 10. 5 b.

² Alternative form to עִמָּי = *with me*, 1 s. suff. to עַם *with* (cf. p. 142, note 1).

³ See § 7. 6.

2. (a) By § 8. 1 b, *i* before gutt. becomes *e*, and by § 8. 2 a the short vowel usually repeats itself under the gutt. in a *hateph* corresponding to itself. Thus:

<i>Niph. pf.</i>	נָקַטַל	in gutt.	נָעַמַד and then	נָעַמַד
<i>Hiph. pf.</i>	הִקְטִיל	"	הָעַמִּיד "	הָעַמִּיד
<i>Hiph. inf.</i>	הִקְטִיל	"		הָעַמִּיד
<i>Hoph. pf.</i>	הִקְטַל	"		הָעַמַּד
<i>Qal impf.</i>	(יִקְטַל) primary form		יִקְטַל in gutt.	יָעַמַּד
<i>Qal impf.</i>				
<i>of stat. vb.</i>	יִכְבַּד in gutt.		יָאָהֵב and then	יָאָהֵב

(b) Note that in stative vbs. (impf. in *a*) the guttural has *e* in impf. Qal; in active vbs. (impf. in *ō*) it has *a*, which is really the original vowel of the impf. (§ 21. 1 a). Thus the combinations are $\text{־} \text{ֿ} \text{ֿ}$ and $\text{־} \text{ֿ} \text{ֿ}$; except that before *n* even imperfects in *ō* have *e*, e.g. יִאָסֵף *he will gather*; cf. § 8. 2 (b).

(c) The gutturals usually, though not always, take a composite sh^wa at the end of a syllable, cf. יָעֲמֹד, נָעֻב (Niph.) *he was forsaken*, הָאֲמִין (Hiph.) *he trusted*; in most cases, however, though not in all (e.g. יִהְלֵם *he will dream*, יִהְיֶה *he will be silent*) ח takes *silent* sh^wa; e.g. יִהְיֶה *he will be wise*, יִהְיֶה *he will cease*, יִחְסַר *he will lack*, יִחְמֹד *he will desire* (cf. § 8. 2). A few use both forms, חִשַׁב *to devise*, יִחְשַׁב and יִחְשֹׁב.

(d) Note that in forms ending ה, י, ו, the composite sh^wa of the guttural is necessarily changed into the corresponding short vowel, and the syllable is half open; e.g. sing. יָעֲמֹד, pl. (cf. יִקְטִלוּ) יַעֲמֹדוּ which, as two vocal sh^was cannot come together, becomes יַעֲמֹדוּ *ya'am'dhu* (§ 6. 2 d. ii.); 3 s. m. Niph. נִאָסְפָה, f. (cf. נִקְטְלָה) נִאָסְפָה which becomes נִאָסְפָה *she has been gathered or taken away*.

3. (a) By § 8. 4 the gutt. cannot be doubled, but remaining single, causes the preceding short vowel to become its tone-long. Only the impf. (imper. and inf.) Niphal are affected; e.g. יִקְטַל, but יַעֲמֹד (for יַעֲמֹד). So with ר; יִרְפָּא *he shall be healed*.

(b) In the Hiph. pf. with *waw* cons. and the consequent throwing forward of the accent (§ 23. 3. 4), the ו becomes $\text{־} \text{ֿ}$: thus הָעֲמִידָתָּ *thou hast stationed*, but וְהָעֲמִידָתָּ *and thou wilt station*. This change

occurs elsewhere at a distance from the tone ; e.g. אֱלִי (poetic form of אֱלִי), but אֱלִיכֶם, cf. § 8. 2 b.

חלם to dream	עמד to stand	יהושע Joshua
עבר to pass, cross	חבק Pi. to embrace	הרג to slay
רחק to be distant,	חטא to sin	חשב to count
[withdraw, refrain	אחז to take hold of	חזק } to be strong
עזב to leave, forsake	חבש } to bind	אמץ }
עבד to serve, till	אסר }	אמן Hi. to believe
חכם to be wise	ארך to be long :	איך how ?
נהר river	Hiph. to prolong	עשן to smoke
נהרים, oftener	נהרות, pl.	

4. Nouns from Pe Gutt. verbs.—

	First declension.			Second declension.		
sing. abs.	חכם	אֲדָמָה	מֵאֲכָל	עֶבֶד	עֹנֵל	חֹדֶשׁ
cstr.	חֲכָם	אֲדָמָה	מֵאֲכָל	"	"	"
plur. abs.	חֲכָמִים	אֲדָמוֹת		עֲבָדִים	עֹנֵלִים	חֳדָשִׁים
cstr.	חֲכָמֵי	אֲדָמוֹת		עֲבָדֵי	עֹנֵלֵי	חֳדָשֵׁי
	(wise)	(ground)	(food)	(servant)	(calf)	(month)

(a) In *first declens.*—Rule 2 of Gutturals (§ 8. 2) applies.

Note cstr. pl. חֲכָמֵי (not of course חֲכָמֵי like דְּבָרֵי, cf. § 6. 2 d. ii.).

(b) In *second declens.*—2nd class, the gutt. often depresses *i* to *e* (§ 8. 1 b); hence עֹנֵל not עֲנִיל. With nouns of the 1st and 2nd class the composite sh'wa, where necessary, is *ḥateph pathah* (עֲבָדִים, עֹנֵלִים, cf. § 6. 2 c. iii.); with nouns of the 3rd class it is naturally *ḥateph qāmeṣ* (חֳדָשִׁים, § 29).

(c) In *third declens.*—No effects follow, because the vowel accompanying the guttural is unchangeable; e.g. חֲמָד, חֲמָדִים, *desiring*, מֵאֲסָפִים, מֵאֲסָפִים (Pi. ptc. *gathering*; for ס, cf. § 7. 5).

EXERCISE. TRANSLATE.

וַיַּעֲזֹב כָּל-אֲשֶׁר לוֹ בְּיַד יוֹסֵף: 2 הֵנָּה שְׁנֵי הַמְּלָכִים לֹא
עָמְדוּ לְפָנָיו וְאִיךָ נַעֲמַד אֲנָחְנוּ: 3 וַיִּזְכֹּר אֱלֹהִים אֶת-יָנֶח
וַיַּעֲבֵר רוּחַ גְּדוּלָּה עַל-הָאָרֶץ: 4 וַנִּחְלַמָּה חֲלוֹם בְּלִילָה אֶחָד

¹ The form with final ה is often used in the 1st pers. both sing. and pl. (esp. in the later books); e.g. וְאֶשְׁלַח and *I sent*, Gen. 32. 6, Neh. 6. 3, 8.

אֲנִי וְהוּא: 5 חֲזַק וְאַמֵּץ כִּי אֶתָּה תִּנְחִיל אֶת־הָעָם הַזֶּה
 אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבוֹתֶם לָתֵת לָהֶם: 6 וְאַבְרָם
 הָאִמִּין בַּיהוָה וַיִּחְשְׁבָהּ לוֹ צְדָקָה: 7 תְּנֶה־לִּנִּי אֶת־הָאָרֶץ
 הַזֹּאת וְאַל־תַּעֲבֹרְנִי אֶת־הַנָּהָר: 8 שְׁלַח־נִי יְהוָה לְחַבֵּשׁ לְנִשְׁבְּרֵי
 לֵב: 9 אִסְרָעֵב שְׂנֵאָה הָאֲכִילָהּ לֶחֶם: 10 גַּע בְּהָרִים
 וַיַּעֲשֵׂנוּ: 11 אֶל־תַּעֲזֹב חֲכֵמָה אֶהְבָּה וּתְשַׁמְרֶךָ: 12 וְאַתֶּם
 אֶל־תַּעֲמִדוּ רַדְפוּ אַחֲרֵי אִיבֵיכֶם כִּי נִתְּנָם יְהוָה אֱלֹהֵיכֶם
 בַּיָּדָם:

Abraham saw a ram taken by (בְּ) his horns. Pass not the river, lest ye be smitten before your enemies. Our land shall not be tilled, for our enemies shall stand in the midst-of-her. Let me cross the river, that I may make this people inherit the land which Yahweh sware unto their fathers to give them. Love wisdom, forsake her not. They said unto him, To bind thee have we come down, to give thee into the hand of thine enemies. And the people served (*pl.*) their God all the days of Joshua, and all the days of the elders who prolonged days after Joshua. And he made to pass his children in the fire.

§ 35. PE 'ALEPH VERB.

(See Paradigm, p. 215.)

1. (a) *Pe 'Aleph* verbs are a sub-class of *Pe Gutt.* verbs. They have one peculiarity,—in impf. *Qal 'Aleph* quiesces in the vowel *ô*; in all other respects they are *Pe Gutt.* This *ô* is for *â*: thus יֹאמֵר = יָאֵמֶר = יִאמֹר (cf. Arab. *salâmu*, سَلَامٌ, § 2. 2. 1) יֹאמֵר, by a curious process known as *dissimilation*, intended to prevent two similar vowels (here *ô*) from following one another in the same word (cf. ראשון *first*, from ראש *head*).

The verbs belonging to this class are five: אָבַד *to perish*, אָכַל *to eat*, אָמַר *to say*, אָבָה *to be willing*, אָפָה *to bake*.

(b) A few verbs have both this quiescent form and the regular *Pe Gutt.* form; e.g. יָחַז *grasp, seize*, impf. יֹאחִז and (rarely) יִאחֹז; יָאסַף *to gather*, impf. יֹאסֵף and (rarely) יִסֵּף (for יֹאסֵף).

(c) Note that in the last vb. the quiescent *א* is dropped, as sometimes elsewhere; e.g. תֹּאמְרוּ = תִּמְרוּ *ye shall say*, and

regularly in the 1st pers. sing. of these verbs; e.g. אָמַר (for אֶאמַר) *I will say*.

2. (a) The impf. is in *a* (יֹאכֵל), but often (cf. יֹאחֲזִי, יֹסֵף), especially in pause, in *ē* (יֹאכֵל).

(b) This does not apply to אָכַח and אָפַח, whose impf., like that of all *Lamedh He* verbs (§ 32. 2), ends in הָ (§ 44. 1 b); e.g. יֹאכֶח.

3. (a) אָמַר in impf. with waw consec. and retracted accent (§ 23. 3. 4) has the form וַיֹּאמֶר *and he said*.

(b) In inf. cstr. (אֲמֹר) with ל, it becomes (לֵאמֹר =) לֵאמֹר *dicendo, saying* (§ 14. 1 c). But not so with other verbs; e.g. לֵאכֹל (not לֵאכַל) *to eat*.

שָׁמֹן *Hiph.* to rise early פְּלִשְׁתִּים Philistines שָׁמְשׁוֹן Samson
נְחֹשֶׁת *m.* copper, bronze: dual נְחֹשֶׁתִּים fetters of copper or bronze
נָקִי (twice written נָקִיא) clean, innocent מָחָר to-morrow
בָּשַׁל *Pi.* to boil, seethe אַחֵר another (next) חָבֵא *Hiph.* hide

EXERCISE. TRANSLATE.

וַיֹּאמֶר יְהוָה אֶל-הָאָדָם מִכָּל-עֵץ הָעֵן אָכַל תֹּאכֵל: 2 אִם
1 תֹּאבֹו וְשָׁמַעְתָּם טוֹב הָאָרֶץ תֹּאכְלוּ: 3 וְהָאֲכִלְתִּים אֶת-בָּשָׂר
בְּנִיָּהֶם וְאֶת-בָּשָׂר בְּנוֹתֵיהֶם: 4 וְחָלָה מִכָּל-מֵאֲכָל אִשָּׁר
יֹאכֵל וְהָיָה לָהּ וּלְהֶם לְאֲכִלָּה: 5 יְהוָה אֵל-נָא נֹאכְדָה בְּנִפְשׁ
הָאִישׁ הַזֶּה וְאֶל-תֵּתֶן עָלֵינוּ דָם נָקִיא: 6 וַיֹּאמֶר הַמֶּלֶךְ אֶל-
הָאִשָּׁה מִהֲלָלָה וַתֹּאמֶר הָאִשָּׁה הִנֵּה אֲנִי אֶמְרָה אֵלַי תֵּנִי אֶת-
בְּגָד וְנֹאכְלֶנּוּ הַיּוֹם וְאֶת-בְּנֵי נֹאכֵל מָחָר: וְנִבְשַׁל אֶת-בְּנֵי
וְנֹאכְלֶהּ וַאֲמַר אֵלֶיהָ בַּיּוֹם הָאֶחָד תֵּנִי אֶת-בְּגָד וְנֹאכְלֶנּוּ
וְתִתְּנָא אֶת-בְּנָהּ: 7 וְתִקַּח הָאִשָּׁה מִפְּרִי הָעֵץ וַתֹּאכֵל וְתֵתֶן
גַּם לְאִישָׁהּ וַיֹּאכֵל: 8 הָאֲכִלְתֶּם לֶחֶם בַּמִּדְבָּר:

Ye shall eat of the fruit of your ways. Let us not perish for his soul. And he called the people to eat and they ate. And the children of Israel said, Who will let-us-eat (*Hiph.*) flesh? Ye shall not eat any carcase; to the stranger ye shall give it and he shall eat it. And the woman said, The serpent beguiled me and I ate. Give me flesh that I may eat.² It shall not be eaten, it shall be burned in the fire. And the dogs ate the flesh of my calf. And the man rose-

¹ 2nd plur. impf., § 44. 2. 1.

² Waw with *Cohort.*, § 23. 1. 2.

early in the morning and he told all these words in the ears of his servants. The Philistines gathered together (אָסַף, *Niph.*) and seized Samson and bound him with fetters of bronze.

§ 36. 'AYIN GUTTURAL VERBS.

(See Paradigm, p. 216.)

1. (1) *a.* By § 8. 1 a the gutt. prefers the *a* sound, hence impf. and imper. Qal end in *a*; *e.g.* שָׁחַט, יִשְׁחַט, not שִׁחַט, יִשְׁחִט. (But inf. cstr. has *ō*; *e.g.* שִׁחַט, § 22. 3.)

b. Impf. with suff. יִשְׁחַטְנִי not "יִשְׁחִ", cf. § 31. 3 *a.*

c. Often, too, the pf. Pi'el has *a*; *e.g.* נָחַם (not נָחַם) *to comfort*; but שָׁחַח *to destroy*.

(2) By § 8. 2 a the gutt. must have a *hateph* as indistinct vowel, hence with the terminations ה, י, ו, the middle gutt. is pointed with *h. pathah*, as שִׁחַטְה, not שִׁחַטו (cf. קָטְלָה), &c.; cf. 8. 3 *b.* The first vowel of the imper. *s. f.* and *pl. m.* is naturally *a*; *e.g.* שִׁחַטְה, שִׁחַטְו.

(3) *a.* By § 8. 4 the gutt. cannot be doubled, hence Pi'el, Pu'al, Hithp. must omit *dag. f.* from the middle radical. The preceding vowel becomes tone-long *always* before ר, as pf. Pi. בָּרַךְ for בִּרְךָ: 2 pl. בִּרְכֶם (not בִּרְךְ; the .. remains unchangeable, as the first syllable is virtually closed, § 8. 4 *b.*), Pi. יְבָרַךְ for יְבִרְךָ (impf.), בִּרְךָ (imper.), יְבָרַךְ for יְבִרְךָ (impf. Pu'al).—The preceding vowel becomes tone-long *generally* before א, as מָאָן, impf. יִמָּאן *to refuse*; before ה, ח, and ע the short vowel usually remains and the guttural is regarded as virtually doubled; *e.g.* נָחַם (not נָחַם), impf. יִנָּחַם (not יִנְ'חַם), Pu. נָחַם (not נָחַם). So בָּעַר *to burn, consume, remove*.

b. In בָּרַךְ when the vowel of the כ is accented, the ר takes composite instead of simple sh^wa; *e.g.* בִּרְכֶּנּוּ *they blessed*, בִּרְכֵנִי *bless me*.

2. Nouns from 'Ayin Gutt. verbs.

	First declension.		Second declension.		Third declension.	
<i>sing. abs.</i>	נָהָר	נָעָר	פָּחַד	פָּעַל	רָחַב	כָּהֵן
<i>cstr.</i>	נָהָר	"	"	"	"	"
<i>voc. suff.</i>	נָהָרִי	נָעָרִי	פָּחַדִּי	פָּעַלִּי	רָחַבִּי	כָּהֵנִי
<i>cons. suff.</i>	נָהָרָה	נָעָרָה	פָּחַדָּה	פָּעַלָּה	רָחַבָּה	(כָּהֵנָה)
<i>plur. abs.</i>	נָהָרִים	נָעָרִים	פָּחַדִּים	פָּעַלִּים	(רָחַבִּים)	כָּהֵנִים
<i>cstr.</i>	נָהָרִי	נָעָרִי	פָּחַדִּי	פָּעַלִּי	(רָחַבִּי)	כָּהֵנִי
	(river)	(lad)	(fear)	(work)	(breadth)	(priest)

Like פֶּחַד is the preposition תַּחַת *under, instead of*, which, like אֶל, takes *plur.* suffixes, תַּחְתָּי, תַּחְתֶּיךָ, תַּחְתֵּי, &c.

(1) In *second declens.* words primarily of the form נִעַר, פָּעַל, &c. (§ 29), naturally take, under the influence of the guttural, as their helping vowel —, not .. (as in מִלֵּךְ, בִּקֵּר), and words of the 1st class or *a*-type (מִלֵּךְ) preserve the original pathah (cf. נִעַר), thus yielding the form נִעַר; words of the 2nd class, with the vowels _ .. (cf. סִפֵּר), do not exist; words of the 3rd class are formed as we should expect (cf. בִּקֵּר), *e.g.* פָּעַל.

(2) Suffixes are added in strict accordance with the rules; *e.g.* נִעַרִי (cf. מִלְכִּי) becomes נִעַרִי because gutturals except ה (§ 8. 2 a) (cf. פִּהֲדִי) prefer the composite. נִעַרְךָ (cf. מִלְכְּךָ) becomes first נִעַרְךָ and then נִעַרְךָ because two vocal sh^wa cannot come together (§ 6. 2 d. ii.). Similarly פָּעַל with suffix becomes first פָּעַלִי (cf. בִּקְרִי) then פָּעַלִי: so פָּעַלְךָ *po'el'khâ* becomes first פָּעַלְךָ and then פָּעַלְךָ *po'ol'khâ*. But ה takes the simple sh^wa and closes the syllable, cf. רָחֵבִי. (Cf. יִצְחָקוֹ Jonah I. 15.)

(3) S^ghol appears instead of pathah in the words לָחֵם *bread*, רֶחֶם *womb*, אֹהֶל *tent*, בָּהֶן *thumb*.

טָהַר	to be clean	שָׁרַת <i>Pi.</i>	to serve	נָדַח <i>Pi.</i>	to drive
שָׁחַט	to slay	לָחַם <i>Ni.</i>	to fight	סָעַד {	{ to sustain refresh
צָעַק	to cry	בֵּרַךְ <i>Pi.</i>	to bless		
זָעַק		שָׁעַן <i>Ni.</i>	to lean	מִנְחָה <i>f.</i>	offering
אָבַל	to mourn	בָּחַר	to choose	נָסַךְ	drink-offering
טָעַם	to taste	רָחַץ	to wash	עֵדֶן	Eden ¹
מִשְׁפָּחָה <i>f.</i>	clan	שָׁעַר	gate	כּוּשׁ	Cush (Ethiopia)

EXERCISE. TRANSLATE.

מִהֲרֵנִי, טַעֲמֵנוּ, בְּרַכּוּ, יִשְׁרֵת, וְעָמְדוּ, וַיִּלְחַמּוּ, יִשְׁתָּה, אֶרְחֹץ,
רָחֵצִת, אֶרְחֹצֶה, נִבְחָרְהָ, מִצָּעַק, בְּעָלִי, שְׁעָרֶיךָ:
יִקְחֶנָּה מַעֲט מִים וְרָחֲצוּ רַגְלֵיכֶם וְהִשְׁעָנוּ תַּחַת הָעֵץ:
וְאִמְחָה פֶת־לֶחֶם וְסַעֲדוּ לְבַבְכֶּם אַחֵר תַּעֲבִרוּ: ² וַיִּגְרֹשׁ יְהוָה

¹ Perhaps connected in the Hebrew mind with עֵדֶן *delight*.

² See § 33. 3 c.

אֶת־הָאָדָם וַיִּשְׁלַחְהוּ מִן־עֵדֶן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר¹ לָקַח²
 מִשָּׁם: 3 הָכֵרַת מִנְחָה וְנָסַף אָבְלוּ הַכֹּהֲנִים מִשְׁרָתִי יְהוָה:
 4 וַיִּבְרְכוּ הַכֹּהֲנִים אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר יְבָרְכָה יְהוָה וַיִּשְׁמְרָה
 יִשָּׂא יְהוָה פָּנָיו אֵלֶיהָ: 5 וַיַּעֲקֹב בְּנֵי יִשְׂרָאֵל אֶל־יְהוָה לֵאמֹר
 עֲזָבָנוּ אֶת־אֱלֹהֵינוּ וַנַּעֲבֹד אֶת־הַבְּעָלִים: 6 וַאֲבִרְכָה וַאֲגִדְּלָה
 שְׁמִי וַאֲבִרְכָה מְבָרְכֶיהָ וְנִבְרְכוּ בָּהּ כָּל מִשְׁפַּחַת הָאֲדָמָה:
 7 בִּרְכֵי נַפְשִׁי אֶת־יְהוָה וְאֶל־תִּשְׁכַּחֵי כָל־חַסְדּוֹ: 8 בּוֹיּוֹם
 הַהוּא תֹאמְרִי לִי אִישִׁי וְלֹא תִקְרָאִי לִי עוֹד בַּעֲלִי:

Beyond the rivers of Ethiopia. Our feet shall stand in thy (f.) gates (O) Jerusalem. Thou shalt love Yahweh thy God and him thou shalt serve. And your fathers cried unto me and said, We shall perish from the violence of our enemies. And she said unto her husband, Drive out this maid-servant and her son. And they forgot Yahweh, and he sold them into the hand of their enemies and they fought against³ them. And they took wives⁴ from all whom they chose.

§ 37. LAMEDH GUTTURAL VERBS.

(See Paradigm, p. 218.)

1. The peculiarities of *Lam. Gutt.* arise chiefly from the first law of gutturals—that all final gutturals must have an *a* sound before them. The real question is: in what cases does the *pathah* dislodge a long vowel (cf. יִשְׁלַח with יִקְטַל), and in what is it written additional to it, and furtive (cf. יִשְׁלֹחַ)?

(1) *Unchangeably* long vowels naturally are retained, taking *path. furtive* between them and the gutt.; e.g. שְׁלֹחַ (inf. abs. Qal), שְׁלֹחַ (pass. ptc.), הִשְׁלִיחַ (Hiph. pf.), יִשְׁלִיחַ (impf.).

(2) a. The *tone-long* vowels $\bar{e}$ and $\bar{o}$ are displaced by *pathah*; e.g. impf. and imper. Qal יִשְׁלַח (cf. יִקְטַל), שְׁלַח (with suff. יִשְׁלַחְנִי, § 31. 3 a. i.); impf. Niph. יִשְׁלַח (cf. יִפְטַל), impf. Pi. יִשְׁלַח, also pf. Pi. שְׁלַח; Hiph. juss. יִשְׁלַח (waw consec. וַיִּשְׁלַח), imper. הִשְׁלַח, &c. (But inf. cstr. Qal retains $\bar{o}$, שְׁלַח.)

¹ See § 33. 3 c.

² See § 13. 2 a.

³ בָּ.

⁴ אִשָּׁה, *pl.* of אִשָּׁה (p. 153).

b. Exceptions: *ē* remains—(a) in pause, *e.g.* יִשְׁלַח (Niph.), יִשְׁלַח (Pi.); (b) in participles abs., *e.g.* שֹׁלַח (*f.* שֹׁלַחַת), מְשַׁלֵּחַ; (c) in infin. abs., *e.g.* שְׁלַח, Pi. (but constr. שִׁלַּח).

c. Final ר usually has *ō* in impf. (*e.g.* יִסְפֹּר *to count*, יַעְבֹּר *to cross*) except in stative verbs חָסַר *to lack*, יִחָסַר.

(3) Under the Tone the gutt. retains *sh°wa* silent, as שִׁלַּחְתִּי; except before another vowel-less consonant in 2 *fem. sing.* where a furt. path. slips in between the consonants without removing *dag.* from the 2nd, שִׁלַּחְתְּ שִׁלַּחְתְּ (probably an attempt to combine two traditions, שִׁלַּחְתְּ and שִׁלַּחְתְּ).

2. Nouns from verbs Lam. Guttural.—

	First declension.		Second declension.		Third declension.
<i>sing. abs.</i>	רָשַׁע שֹׁמֵחַ	זָרַע	שֹׁמֵעַ	רָמַח	מִזְבֵּחַ
<i>cstr.</i>	רָשָׁע שֹׁמֵחַ	”	”	”	מִזְבֵּחַ
<i>cons. suff.</i>	רָשָׁעַ שֹׁמֵחַ	זָרַעַ	שֹׁמֵעַ	רָמַחַ	מִזְבֵּחַ
<i>plur. abs.</i>	רָשָׁעִים שֹׁמְחִים	זָרְעִים	(שֹׁמְעִים)	רָמָחִים	מִזְבְּחוֹת
<i>cstr.</i>	רָשָׁעִי שֹׁמְחִי	זָרְעִי	(שֹׁמְעִי)	רָמָחִי	”

and שֹׁמְחִי, § 22. 4.

(wicked) (rejoicing) (seed) (report) (lance) (altar)

In *second declension* the final short vowel is naturally *α* before the guttural (§ 8. 1), and in all the declensions the quasi-vocal *sh°wa* before the consonantal suffixes *ka*, &c., becomes a *hateph* (therefore not simply רָשָׁעַ, זָרַעַ, &c.).

שִׁלַּח <i>to send</i>	נָטַע <i>to plant</i>	שָׁכַח <i>to forget</i>
זָרַע <i>to sow</i>	שָׂבַע <i>to be satisfied</i>	צָלַע <i>to halt</i>
זָרַח <i>to rise (shine)</i>	לָקַח <i>to take</i>	צָמַח <i>to sprout</i>
שָׁמַע <i>to hear</i>	רָשָׂא <i>Hiph. to make grow</i>	מָשַׁח <i>to anoint</i>
יַבֵּק Jabbok	פְּנוּאֵל Penuel	נֶשַׁח dawn
נָחַל torrent, torrent valley, wady	אָבַק <i>Niph. to wrestle</i>	
שָׁבַע <i>Niph. to swear, Hiph. cause to swear</i>	יָשַׁע deliverance, salvation	
נָחַץ pull down, break down	בְּנִעָנִי Canaanite	
	מָלַח salt	
	מָעַר ford	

EXERCISE. TRANSLATE.

אֲשַׁמְעַ, אֲשַׁמְעָה, בְּהִשְׁמָעַי, תִּשְׁמָעַי, שִׁלַּחְתִּי, שִׁלַּחְתְּ, שִׁלַּחְתְּ;
שִׁלַּחְתְּ, אֲשַׁלַּחְתִּי, יִשְׁלַחְתְּ, שִׁבַּחְתִּי, נִשְׁבַּחְתִּי;
הִנֵּה אֲנִי שֹׁלַח מַלְאָךְ לִפְנֵיהֶם לְשַׁמְרָה בְּדֶרֶךְ הַשָּׂמֶר מִפְּנֵי

וּשְׁמַע בְּקוֹלוֹ: ² אֲבִיוֹנִי צִיּוֹן אֲשַׁבֵּיעַ ¹ לֶחֶם וְכֶהֱנִיָּה אֶלְבִּישׁ
 יִשָּׁע: ³ וַיִּשַׁע יְהוָה גֵּן בְּעֵדֶן וַיַּצְמַח מִן־הָאֲדָמָה כָּל־עֵץ נֹחֵמֶד
 לַמֶּרְאֶה וְטוֹב לַמֶּאֱכֹל: ⁴ וַיִּקַּח וַיַּעֲקֹב אֶת־נָשָׁיו וְאֶת־יִלְדָיו
 וַיַּעֲבֵר אֶת־מַעְבְּרַיִם וַיַּעֲבֵרם אֶת־הַנֶּחֱלָל וַיַּעֲבֵר
 אֶת־אִשְׁרָלוֹ: וַיֹּאבֶק אִישׁ עִם וַיַּעֲקֹב וַיֹּאמֶר הָאִישׁ שְׁלַחֲנִי כִי
 עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא אֲשַׁלְּחָה כִי אִם בִּרְכָתְנִי: וַיֹּאמֶר לוֹ
 הַמַּלְאָךְ לֹא יֹאמֶר עוֹד וַיַּעֲקֹב שָׁמָּה כִי אִם יִשְׂרָאֵל וַיְבָרֶךְ אֹתוֹ
 שָׁם: וַיִּזְחַח לוֹ הַשֶּׁמֶשׁ בְּאֶשֶׁר עָבַר אֶת־פְּנוֹאֵל וְהוּא צֹלֵעַ
 עַל־יָרְכּוֹ: ⁵ וַיִּשְׁבִּיעֵנִי לֵאמֹר לֹא־תִקַּח אִשָּׁה לְבָנִי מִבְּנוֹת
 הַנְּעֻנִי אֲשֶׁר אֲנֹכִי יֹשֵׁב בָּאָרֶץ: ⁶ הַשְׁמִיעֵנִי בְּבֹקֶר חֹסֶדךָ
 כִּי־בָךְ בִּשְׁחַתִּי:

This song shall never be forgotten. In the day of his being anointed (*Niph.*). And now lest he put forth (send) his hand and take of the tree of life and eat and live ² for ever. Yahweh will give you in the evening flesh to eat, and bread in the morning to be satisfied (*inf. Qal*). He caused thee to hear his words out of the fire. Let those-loving (*ptc. cstr.*) thy salvation say: Let God be great! Ye shall surely hearken to the voice of my messenger, when I send him to you. And Samuel said, Speak, Yahweh, for thy servant is listening (*ptc.*). And he fought against the city all that day, and he took the city, and the people that (was) in it he slew, and he pulled down the city and sowed it with salt (*acc.*).

§ 38. LAMEDH 'ALEPH VERBS.

(See Paradigm, p. 220.)

The irregularities of the remaining classes of verbs (except verbs *Double 'Ayin*, e.g. קָבַע) arise from the presence of some of the quiescents א י ו in the stem. Verbs א"פ, in which א quiesces in the imperfect only, have been already treated, § 35.

1. *Verbs Lamedh 'Aleph.*—When א is third stem-letter, it causes the following peculiarities:

(1) At the end of a syllable א is silent after the pre-

¹ On double *accus.* see § 27. 1 d; cf. § 38. 3. ² Cf. p. 87, note 5.

ceding vowel, which is lengthened, as the syllable is now virtually open, § 9. 1. Thus *a* in pf. and impf. Qal (cf. § 37), pf. Niph., &c., becomes $\bar{a}$. Thus מָצָא (קָטַל) practically = מָצָא which must become מָצָא (§ 5. 3 a), that is, מָצָא. So יָמַד (יָבַד; with suff. יִמְצְאֵנִי, § 3 I. 3 a. i.), נִמְצָא (נִקְטַל), &c.

(2) In perf. Qal of *active* verbs (those in $\bar{a}$) the vowel $\bar{a}$ remains throughout, as (מָצָא =) מָצָא.

(3) a. In perf. Qal of *stative* verbs (cf. מָלָא *to be full*) and in *all* the other perfects the vowel is $\bar{e}$; e.g. Qal מִלֵּאתִי, Niph. נִמְצָאתִי, Pi. מִצְאֵתִי, &c.

b. This $\bar{e}$ is difficult to account for. In the Niph., e.g., we should have expected נִמְצָאתִי (cf. נִקְטַלְתִּי), and in the Pi., מִצְאֵתִי (cf. קִטַּלְתִּי). It probably follows the analogy of *Lamedh He* vbs. (§ 44).

c. All imperfects and imperatives take $\bar{e}$ (ע) before ה, again probably on the analogy of *Lamedh He* vbs.; e.g. מִצְאֵנָה, תִּמְצְאֵנָה.

(4) The letter א, being silent, sometimes falls out in writing; e.g. מִצְאֵתִי for מִצְאֵתִי.

(5) This class of verbs has a considerable tendency to adopt the vocalization and even the consonantal spelling of *Lamedh He* verbs (§ 44); e.g. רַפֵּה *heal* (imperative) for רַפֵּא. There is frequent confusion between the roots קָרָא *to call*, and קָרַה *to meet*.

(6) In pf. with *waw consec.* the accent is not usually thrown forward; e.g. וְקִרְאתָ, not וְקִרְאתָ and thou shalt call.

2. Nouns from verbs א'ל.—

	First declension.		Second declension.		Third declension.
<i>abs.</i>	עֲבָא	מִקְרָא	בִּלְא	חֲטָא	יָצָא
<i>cstr.</i>	עֲבָא	מִקְרָא	”	”	יָצָאת <i>fem.</i>
<i>suff.</i>	עֲבָאֵךְ	מִקְרָאֵכֶם	בִּלְאִי	חֲטָאִי	
<i>pl.</i>	עֲבָאוֹת	מִקְרָאִים	בִּלְאִים	חֲטָאִים	יָצָאִים
<i>cstr.</i>	עֲבָאוֹת	מִקְרָאִי	(בִּלְאִי)	חֲטָאִי	יָצָאוֹת <i>fem.</i>
	(host)	(assembly)	(prison)	(sin)	(going out, <i>etc.</i>)

a. The quiescent retains the long vowel $\bar{a}$ before it even in the *cstr. sing.*, though the heavy suffix כֶּם admits the short vowel.

b. The long vowel often remains before the quiescent even in the *cstr. plur.*; e.g. חֲטָאִי. For the $\bar{e}$ in חֲטָאוֹ, cf. § 8. 1 b.

c. In the *fem.* the *א* is apt to surrender its vowel to the preceding cons., יֵצֵאת for יִצְאָת, § 21. 3.

מצא to find	שנא to hate	f. גבורה } strength,
קרא to call, read	מוצא <i>pl. im</i>	בח } might, power
קרה } to befall, meet	and <i>ôth</i>	יחַק to be quiet
קרא }	נשא to lift up	(late word)
חטא to sin	נבא <i>Ni.,</i>	חרש to plough
מלא to be full	<i>Hith.</i> }	לולא } if not, unless
פלא <i>i</i> a wonder	רפא to heal	לולי }
נסע to journey,	חידה <i>f.</i> riddle	אחרי <i>f.</i> after-part,
decamp	עגלה <i>f.</i> heifer	issue, end
ברא to create	רעש to quake	שלף <i>Hiph.</i> to throw, cast

3. a. Stative verbs (*i.e.* those describing a condition of the subject) subordinate to themselves in the *accus.* the noun that supplements the description. When they become active (in *Pi.* or *Hiph.*, §§ 26, 27) they take *two* accusatives.

b. Such verbs are those expressing the idea of *fulness* (מלא *to be full*, שבע *to be satisfied*, שרץ *to swarm*, לבש or לבוש *to be clothed with*, &c.) and *want* (חסר *to lack*, שכל *to be bereaved*, &c.).

מלא הבית עשן The house was full of smoke

„ „ נמלא The house was filled with smoke

מלא הבית עשן He filled the house with smoke

EXERCISE. TRANSLATE.

נברא, תחטא, ותחטאתם, תחטאו, מלא אתיה, קראן, וימצאהו,
ימצאנו, יראנו, אמלאה, ושאיני:

ויאמר יעקב אל-בניו האספו ואגידה לכם את-אשר יקרא
אתכם באחרית הימים: 2 ויאמר מלך ישראל שנאתיו כי
לא יתנבא עלי טוב כי אם רע: 3 ויאמר אליהם שאוני
והשליכני אליהם וישתק הם מעליכם: 4 ובני ישראל
שרצו וינעצמו ותמלא הארץ אתם: 5 פה אמר יהודה אני
מרעיש את-כל-הגוים ומלאתי את-הבית הזה כבוד:

6 נִמְצָאתִי לְאֶשֶׁר לֹא בִקְשָׁנִי אֶמְרָתִי הִנֵּנִי הִנֵּנִי אֶל־גּוֹי לֹא
 קָרָא בְּשִׁמִּי: 7 אָמַר הִכֵּן הַגְדוֹל סֵפֶר הַתּוֹרָה נִמְצָאתִי וִיתֵן
 אֶת־הַסֵּפֶר אֶל־הַסֵּפֶר וִיקְרָאֵהוּ: 8 וַיִּמְצָאֵהוּ אִישׁ וַיִּשְׁאַלֵּהוּ
 לֵאמֹר מַה־תִּבְקֵשׁ:

Yahweh will hear when thou criest to him. I am full (*perf.*) of the spirit of judgment and of power, to tell to Jacob his transgression and to Israel his sin. And the earth was filled with violence. Hast thou found-me, mine enemy? and he said, I have found-thee. Thou hast filled this house with thy glory. Thou hatest (*perf.*) all workers of iniquity. And the spirit of Yahweh lifted-him up and cast him to-(the)-earth. Thou shalt love thine enemy, thou shalt not hate him in thy heart. Unless ye had ploughed (*perf.*) with my heifer, ye would not have found (*perf.*) my riddle.

§ 39. PE YODH AND PE WAW VERBS.

(See Paradigm, p. 222.)

As Hebrew words hardly ever begin with ו (*w*), and a primary *w* at the beginning of a word (cf. Arab. *walada*) becomes in Hebrew י (*y*), *e.g.* יָלַד (*yalad*), it is impossible to distinguish in the Qal between *Pe Yodh* and *Pe Waw* verbs—vbs. whose first radical is ultimately י (*e.g.* יָנַק *to suck*) and ו (*e.g.* יָלַד *to bear*)—as both necessarily begin with י. Nevertheless they must be carefully distinguished, and in Hebrew the distinction is most obvious in the Hiph. (and Niph.); *e.g.* הִינִיק (from יָנַק), but הוֹלִיד (Niph. נוֹלַד: from an ultimate וֹלַד). Let us take the *Pe Yodh* vbs. first—*i.e.* those whose י in the Qal is a real ultimate י.

1. *Pe Yodh* vbs.—(1) The impf. Qal (יִנֵּק) is formed quite regularly: the final vowel is *a*. Thus יִנֵּק (cf. יִכְבֵּד) becomes יִנֵּק, as the second י quiesces (§ 9. 1).

(2) The impf. Hiph. (יִינִיק) is also regular. Thus יִינִיק (cf. יִקְטִיל) becomes יִינִיק (*ay = ai = diphth. ê*, cf. § 2. 2. 1).

(3) The pf. Hiph., which we should expect to be הִינִיק (from הִינִיק, הִקְטִיל; cf. impf. Qal), is הִינִיק, probably on the analogy of the impf.

¹ Relative unexpressed, as often in poetic style.

(4) The verbs of this class, which are very few, are chiefly יָנַק *to suck* (Hiph. *to suckle*), יָטַב *to be good* (Hiph. *to do good*), יָלַל in Hiph. הִילִיל *to howl*.

2. *Pe Waw vbs.*—(1) *a.* In the Hiph., as we have seen (pf. הוֹשִׁיב, impf. יוֹשִׁיב, the original *waw* (seen in Arab.) reappears. Impf. יוֹשִׁיב (cf. יִקְטִיל) becomes יוֹשִׁיב (*aw* = *au* = diphth. *ō*, cf. § 2. 2. 1). The pf. is הוֹשִׁיב, formed probably on the analogy of the impf. (Impf. with *waw cons.* וַיֹּשִׁיב, § 23. 3. 4.) In the Niph. נִוֹשֵׁב the *waw* also reappears.

b. The (prob. orig.) Niph. prefix *na* (which ordinarily appears as *ni*, cf. נִקְטֵל) combined with *w* (נוֹשֵׁב) yields *nō* (נֹוֹשֵׁב).

c. In the impf. Niph. (and derived parts) the *waw* is retained and quite properly treated as a consonant; e.g. יוֹלֵד (cf. יִקְטֵל).

d. The 1st pers. impf. has always the form אֶוֹלֵד not אֶוֹלֵד (§ 25. 2).

e. *Waw* is sometimes found in the Hithp.; e.g. הִתְוַדַּע *to make oneself known*.

f. The Hoph. is הוֹשֵׁב (*hūshabh*, from הוֹשִׁיב *huwshabh*), cf. הִשְׁלַף (altern. form to הִשְׁלַף).

(2) Of the impf. Qal (and related parts: inf. and imper.) there are two types:

(*a*) In some vbs. it is formed exactly as in impf. Qal of *Pe Yodh vbs.*; e.g. יִרְשׁ, יִרְשׁ *to possess*, יִרָא, יִרָא *to fear*, יִבֵּשׁ *to be dry*, יִעַץ *to counsel*, יִעֵף *to be weary*, &c.

(*b*) In others the initial *y* falls out. In this case the vowel of the preformative is *ē* (pretonic, long), and the final vowel is also *ē* (e.g. יֹשֵׁב, יוֹלֵד: with *waw cons.* וַיֹּשֵׁב, וַיֹּלֵד, § 23. 3. 4) or *a* before gutturals (e.g. יֹדַע).

(*c*) The chief verbs which inflect thus are six in number, and as they are of very common occurrence, they should be carefully noted: יָדַע *to know*, יָלַד *to bear*, יָצָא (impf. יֹצֵא) *to go out*, יָרַד *to go down*, יָשַׁב *to sit, dwell*, and הָלַךְ *to go* (impf. יֹלֵךְ as if from יָלַךְ, i.e. וָלַךְ; cf. Hiph. הוֹלִיךְ).

(*d*) i. The imper. (יֹשֵׁב, יֹצֵא, יֹדַע, &c.) and inf. cstr. (שֹׁבֵת, יֹצֵאת, &c.) follow, as always, the impf. (§ 21. 1 c, 2 a. i.). The inf. cstr., by the addition of *n*, assumes *segholate* form, exactly as in *Pe Nun vbs.*, § 33. 2 b: with suff. יֹשְׁבֵתִי, יֹצְאֵתִי, יֹדְעֵתִי, but לֹבֵתִי (*seghol*, under influence of following palatal).

ii. *h* before such (*segholate* or *monosyllabic*) inf. constructs is pointed *h*; e.g. לֹבֵתִי, לֹבֵתִי (§ 14. 1 d, cf. § 33. 2 c)

3. *Verbs assimilating the first radical.*—The initial *w y* are subject to still another mode of treatment; instead of coalescing with a preceding vowel as (*iy* = *î*, *uw* = *û*, *ay* = *ê*, *aw* = *ô*), they may be assimilated, like *n*, to the following consonant, which is then doubled, as יָצַק *to pour*, impf. יִצַּק; יָצַג in Hiph. הִצִּיג *to set, place*, יָצַח *to burn* (Niph. נִצַּח, Hiph. הִצִּיח).

4. *to be able* יָכַל, perf. Qal; impf. יִכַּל
to add יוֹסֵף, perf. Qal; impf. Hiph. יוֹסִיף

English adverbs, e.g. *again, well*, are rendered idiomatically by Hebrew verbs: thus

<i>and she bore again</i>	וַתֹּסֵף לָרֶת
(lit. "added to bear," or	לָלֶרֶת "
"added and bore")	וַתֵּלֶד "
<i>he played the instrument well</i>	הִיטִיב נָנֹן
(lit. <i>he did well as regards playing</i>)	לְנִנֹן "
<i>thou hast found it quickly</i>	מְהֵרָה לְמַצָּא
(lit. <i>thou hast hastened—</i> מהר,	מָצָא "
<i>Pi. — as regards finding</i>)	

נָנֶה stroke, plague	אַרְבָּעִים forty	יָגֹן sorrow
אֹר Ur	שֵׂיבָה <i>f.</i> grey hair	בְּעִבּוֹר for the sake of
כַּשְׁדִּים Chaldeans	תֵּבָה <i>f.</i> ark ¹	יָקֵץ to awake: only in
יִעַץ to advise, counsel, <i>Niph.</i>	to take or	impf. Qal יִימָץ
exchange counsel with	שֶׁבֶר grain, corn	
אָח brother	אָחוֹת sister	אִשָּׁה <i>cstr.</i> אִשְׁתְּ wife (p. 153).
אָב father	מוֹלָרֶת <i>f.</i> kindred	אִסּוֹן mischief, harm (<i>very rare</i>)
הָ, הֵ, הֵ particle of interrogation (§ 49. 2. 2)	שָׂאֵר, <i>Niph.</i> remain,	
פֶּה mouth, <i>cstr.</i> פִּי	be left	
עַל פִּי according to the measure of, in accordance with		
יָקַד to be kindled, burn	יָצַע, <i>Hiph.</i> הִצִּיעַ to lay, spread	
בְּמָחָה in pause and before (א) by what?	חַי alive	

EXERCISE. PARSE AND TRANSLATE.

רָדָה, לָרֶרֶת, דָּע, דַּעַת, גִּלְגָּלָה, אֵינֶק, תִּירָא, הַנּוֹרָא, אֲנִירָשׁ,

¹ Never the ark of the covenant (which is always אָרוֹן, הָאָרוֹן) but Noah's ark in Gen. 6-9 (and in Ex. 2. 3, 5 the papyrus vessel in which the infant Moses was laid).

וַיֹּרֶשׁ, וַיֵּאֱשָׁנָה, תוֹמָדָה, בְּהוֹרִידִי, תִרְדְּנָה, וַיִּרְדְּהוּ, הָעָם,
כְּצִיג, וּבְגָדִים, וִירְשׁוּם:

וַיֵּרֶד אֲבָרָם מִצְרִימָה וַיֹּאמֶר אֶל-אִשְׁתּוֹ אֲמָרִינָה אַחֲתִי אַתְּ
לְמַעַן יֵשְׁבִילִי בְּעִבְרָה: וַיִּקַּח אֹתָהּ הַמֶּלֶךְ וּלְאֲבָרָם הָיְטִיב
בְּעִבְרָה: וַיִּנָּבֶעַ יְהוּדָה אֹתוֹ ¹נָבָעִים גְּדֻלִּים וַיֵּדַע כִּי אִשְׁתּוֹ
הִיא: ²אָמַר יְהוּדָה אֶל-אֲבָרָם אֲנִי יְהוּדָה הוֹצֵאתִיךָ
מֵאוּר כְּשָׂדִים לָתֶת לְךָ אֶת-הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ: וַיֹּאמֶר
אֲדֹנִי יְהוּדָה בְּפֹה אֵדַע כִּי אִירְשָׁנָה: ³וַיֹּאמְרוּ בְּנֵי יַעֲקֹב
אֵלָיו ²שָׂאוּל שָׂאֵל הָאִישׁ לָנוּ וּלְמוֹלְדָתָנוּ לֵאמֹר הַעוֹד אָבִיכֶם
חַי ³הָיֵשׁ לָכֶם אָח וַיִּגְדְּלוּ עַל-פִּי הַדְּבָרִים הָאֵלֶּה הַיּוֹדֵעַ
נָדַע כִּי יֹאמַר הוֹרְדוּ אֶת-אֲחֵיכֶם: ⁴וַיַּעֲזֹב אֶת-עֵצַת-הַיִּזְקִינִים
אֲשֶׁר יַעֲזָהוּ וַיּוֹעֵץ אֶת-הַיְלָדִים: ⁵הַבְּטָחִים בִּיהוּדָה יִלְכּוּ וְלֹא
יֵיעָפוּ: ⁶וּזְכַרְתָּ אֶת-כָּל-הַדּוֹךְ אֲשֶׁר הוֹלִיכְךָ יְהוּדָה אֱלֹהֶיךָ
זֶה אַרְבַּעִים שָׁנָה בַּמִּדְבָּר לִדְעַת אֶת-אֲשֶׁר בִּלְבָבְךָ הִתְשַׁמֵּר
מִצֹּתָיו אִסְלָא:

And the ark went upon the face of the waters. Make me to know thy ways. And they said unto her, Wilt thou go with this man? and she said, I will go. And he said, Cause every man to go out of the house; and there stood no man with him, when he made himself known to his brethren. And the man opened the doors of the house and went out to go on (*dat.*) his way. And the daughter of Pharaoh said to her, Take this child and nurse (suckle) it for me, and she took the child and nursed it. Behold I have heard that there is corn in Egypt, go down thither and buy us a little food. And Yahweh said unto him, Go not down to Egypt, dwell in the land which I shall say unto thee. And he was afraid and said, How terrible (*ירא*, *Niph. ptc.*) is this place! And he said, My son shall not go down, for his

¹ Cognate acc.

² Infin. abs.=we did not tell him of our own accord, he *asked* us (§ 21. 2 b).

³ *יֵשׁ* there is, there are (opposite of *אֵין*, p. 136 note), a particle,—with suffixes, *יִשְׁתָּ* thou art, *יִשְׁכֶּם* you are (*הֶ* is interrogative particle, § 49. 2. 2).

brother¹ is dead and he alone is left, and should mischief befall² him in the way in which ye shall go, then² shall ye bring down my grey-hairs in sorrow to Sheol.

§ 40. 'AYIN WAW AND YODH VERBS.

(See Paradigm, p. 224.)

This class includes the verbs whose middle letter, ו, or י, is a *vowel* letter (e.g. קום *to arise*, ריב *to contend*), but not the vbs. in which that letter is a real consonant (e.g. נָוַע *to expire*, חָיָה *to live*). Whether these vbs. were always monosyllabic, or whether they are contracted forms of verbs of the ordinary type, the middle letter being originally consonantal (e.g. pf. קָם from קָוַם מָוַת from מָוֹת *to die*? cf. the noun מָוֹת *māweth, death*), is a question difficult to decide, and need not be here discussed. In these verbs the inf. cstr. (קום, ריב, &c.), not the pf. Qal, is treated as the ground-form, as the pf. Qal (קָם, רָב, &c.) does not exhibit the characteristic ו or י. The following vbs. illustrate the various types.

Inf. cstr. קום *to arise*, מות *to die*, בוש *to be ashamed*, בוא *to come*; בִּין *to discern*.

ל before such (monosyllabic) inf. constructs is pointed לָ; e.g. לָקום (§ 14. 1 d); cf. § 39. 2. 2 d. ii.

1. *Qal pf.*—As in the regular verbs (קָטַן, כָּבַד, קָטַל) the vowel may be *a e* or *o*; e.g. קָם, מָת, בּוֹשׁ, בָּא, בִּין.

fem. בָּאָתִי, בִּשְׁתִּי, מָתִי, קָמָתִי, &c.; 1 *s. m.* בָּאָתִי, בִּשְׁתִּי, מָתִי, קָמָתִי, &c.

2. *Qal impf.*—a. The vowel of the ground-form (inf. cstr.) is preserved, and the preformative is not the ordinary *yi* (יָקַטַל) but the old *ya* (§ 21. 1 a) necessarily lengthened in the open pretone to *yā* (§ 6. 2 b): hence יָקוּם, יָמוּת, יָבוֹא, יָבִין; *pl.* יָקוּמוּ, &c. In יָבוֹשׁ preformative is the regular *yi* (proper and original to *stative* vbs.; § 22. 2) lengthened to *yē* (§ 6. 2 b).

b. Jussive יָקִים; impf. with *waw* cons. וַיָּקִים (*way-yā-qom*); with final guttural or ר וַיִּסֵּר and *he turned aside* (§ 8. 1 c), from סור.

c. Participle קָם, מָת, &c.: *fem.* קָמָה, *pl.* קָמִים, *cstr.* קָמִי (*ā* unchangeable, § 41. 1 a).

d. Only in impf. Qal do ו"ע and ע"ו vbs. differ (יָבִין, יָקוּם): there the characteristic ו or י appears. But in Hiph., e.g., they are alike: הִבִּין, הִקִּים.

¹ אָחִיו (see p. 153).

² *Waw* consec. with *perf.*

3. *Hiph.*—a. The *Hiph.* is of the regular form (יִקְטִיל, הִקְטִיל); only the vowel of the preformative (*hi, ya*), being now in the open syllable, becomes the corresponding tone-long vowel (*hē, yā*): הִקִּים (*f. הִקְיָה*), impf. יִקִּים; ptc. מִקִּים (formed fr. pf.). *Hoph.* הִקֵּם.

b. Jussive יִקֵּם: impf. with *waw consec.* יִקֵּם; with final guttural or *r* יִסֵּר (same as *Qal*) and *he removed* (§ 8. 1 c).

4. *Niph.* נִקֹּם (נִקְטַל).—a. The preformative of the pf. is the (orig.) *na* lengthened to *nā* in the open syllable, and *qām* has passed into *qôm* (§ 2. 2. 1); hence נִקֹּם (*f. נִקְוָה*). Impf. יִקֹּם (from יִנְקֹם).

b. Notice that the closing syllables of *Niph.* and *Hoph.* are not, as in the regular verb, alike.

5. *Pi'el*, &c.—The regular intensive forms, duplicating the middle radical (*e.g.* עָוֵר *to surround*, from עוּר), are very rare and late. The intensive is usually formed by doubling the last radical—*Pōl'el* (*e.g.* קוּמִים *to raise up, pass.* קוּמִים, רוּמִים *to exalt*), or the first and last—*Pilp'el* (*e.g.* בִּלְבַּל *to sustain*). Cf. § 26. 5.

6. (a) The vowels *i û* being so characteristic of these verbs, a great effort is made to give them expression; but as they cannot stand in a shut syllable with two consonants following them, § 5. 3 b (*e.g.* תִּקְוִינָה, 3 *f. pl. impf. Qal*, הִקְיִמָּה, 2 *s. m. pf. Hiph.*, are impossible), a vowel is often inserted between the stem and the consonantal affirmatives, and *i û* thus remain in the open syllable. The inserted vowel is *ô* in perf., and *é* in impf.; *e.g.* תִּקְוִינָה, impf. *Qal*, הִקְיִמֹּה, pf. *Hiph.*, נִקְוִמֹּה, pf. *Niph.* (by dissimilation, § 35. 1 a) for נִקְוִמֹּה.

(b) Sometimes the regular vb. is followed, and no vowel is inserted. In that case *i û* become *ē* (*a* in pf. *Hiph.*) *ô* in the shut syllable; *e.g.* תִּשְׁבְּנָה (*they shall return*, fem. impf. *Qal* from שׁוּב; but also תִּשְׁבְּנֶנָּה (impf. *Hiph.*), הִנְבִּיחָה (pf. *Hiph.* of נָוַח *to wave, swing*; but also הִנְיִפֹּה). Sometimes, as we have just seen, both forms are found.

7. Some vbs. are both ע"י and ע"י, though one form usually predominates; *e.g.* שׁוּם or שִׁים *to place* (impf. יִשִּׁים, very rarely יִשֹּׁם), שׂוּשׁ or שִׁישׁ *to rejoice*.

8. A few ע"י verbs have forms which look like, and probably are, *Hiph'ls* with the preformative dropped; *e.g.* בִּינֵתִי (as well as בִּנֵּתִי; at least בִּנֵּת is attested) רִיבֹחַ as well as רִבֵּתְךָ *thou strivest*. These abbreviated forms appear to be late.

קום	to arise	שׁים שׁים	to set	שׁית	to set
Hiph.	to establish	יָשׁוּב	to return	f. יוֹנָה	dove
נָחַ	to rest	Hiph.	to restore	יוֹנִים	pl.
Hiph.	to cause	רוּם	to be high	לַן לַן	to pass the
	to rest, give	בוֹשׁ	to be ashamed		night
	rest to	בּוֹא	to come	נוֹם	to flee
	הִנִּיחַ to place,	פָּקַח	to be firm (?)	צוּר	to hunt
	set down	(not found in <i>Qal</i>)		מוֹג	to melt
מוֹת	to die	הִכִּין	Hiph. <i>Pōlēl</i>	אֹר	to shine
רָץ	to run		to establish	רִיב	to contend
זָעָה f. sweat		סוּר	to turn aside	Hiph. עֵד	to testify
		Hiph.	to remove	מְנוּחַ	resting-place
אֵף	nostril, anger; dual	אִפִּים	face (§ 43. 4)		
כַּף f. palm (of hand), sole (of foot)		נֹחַ	Noah		

EXERCISE. PARSE AND TRANSLATE.

נָס, סָרַח, שָׁבָה, וּבָאָה, וְסָרוּ, אָרוּם, תָּשׁוּבִי, תְּשׁוּבִינָה, יָרוּם.
אֲמוֹתָהּ, וְיָמָת, לְצוּר, תִּכּוֹן, הִרְיָמוֹת, וְהַשְׁבַּתִּי, יָאִיר, וְיָרוּם,
אֶל־תֵּשֵׁב, הִבִּיאָה, גָּשְׁיָמָה, יִכּוֹנְנָה, מוֹבָא, תִּמְתֵּת:
בְּזַעַת אִפִּיהָ תֹאכַל לֶחֶם עַד שׁוֹבָה אֶל־הָאֲדָמָה כִּי עָפָר אֶתָּה
וְאֶל־עָפָר תָּשׁוּב: ² וְאֲנִי הִנְנִי מֵבִיא אֶת־הַמַּבּוּל ² מֵיִם עַל־
הָאָרֶץ לְשַׁחַת כָּל־בָּשָׂר מִתַּחַת הַשָּׁמַיִם: ³ יָדַע תִּדְעוּ כִּי אִם
מִמֵּתִים אַתֶּם אֲנִי בְּיָדָם נָקִי אַתֶּם נִתְּנִים עֲלֵיכֶם: ⁴ וְלֹא
מִצָּאָה הַיּוֹנָה מְנוּחַ לְכַף רַגְלָהּ וְתֵשֵׁב אֶל־נֶחֱלָהּ
וַיִּשְׁלַח יָדוֹ וַיִּקְחָהּ וַיָּבֵא אֶתָּה אֵלָיו אֶל־הַתֵּבָה: ⁵ יְהוָה
אֵלָהּי תִּשְׁבֶּנָּא נֶפֶשׁ הַיֶּלֶד הַזֶּה: ⁶ הִנֵּה אֲנִי מֵת וְהָיָה
אֱלֹהִים ³ עִמָּכֶם וְהִשִּׁיב אֶתְכֶם אֶל־אֶרֶץ אֲבוֹתֵיכֶם: ⁷ אִם־
שָׁכַח תִּשְׁכַּח אֶת־יְהוָה אֱלֹהֶיךָ וְהִלַּכְתָּ אַחֲרֵי אֱלֹהִים אֲחֵרִים
וְעַבַּדְתָּם ⁴ הָעַדְתִּי בְּךָ הַיּוֹם כִּי אֲבִד תֹּאבִד:

¹ ℓ unchangeable; because strictly יָדַע from יָדָע.

² המבול is either a gloss on, or in apposition to, מֵיִם.

³ With you, from עִמָּ (see p. 142, note 1).

⁴ הָעַדְתִּי. The pf. Hiph. of עֵד has ℓ instead of ℓ . The pf. (*I testify*) is used "to express actions which, although really only in process of accomplishment, are nevertheless meant to be represented as already accomplished in the conception of the speaker," Gesenius-Kautzsch, § 106. i.

And they fled the way of the wilderness. Depart not from-after Yahweh, but (and) ye shall serve him with all your heart. Arise, shine, for thy (*f.*) light is come. And he took not from his hand (that) which he had brought. I will surely-return (*inf. abs.*) unto thee (*f.*). And he arose in the morning and saddled his ass and went with the princes of Moab. And he called the man (*dat.*) and said unto him, Thou hast brought upon me and upon my kingdom a great sin. And his wife said to him, If Yahweh had wished (*pf.*) to kill us, he would not have taken (*pf.*) from our hand a burnt-offering. And the woman went out to meet the captain of the king's host and she said, Turn aside, my lord, turn aside unto me, fear not; and he turned aside unto her to-the-tent.

§ 41. NOUNS FROM 'AYIN WAW AND YODH.

1. First declension. See § 18.

קָם (<i>rising</i>)	<i>plur.</i>	קָמִים	<i>cstr.</i>	קָמִי	<i>fem.</i>	קָמָה
מָת (<i>dead</i>)	"	מָתִים	"	מָתִי	"	מָתָה
טוֹב (<i>good</i>)	"	טוֹבִים	"	טוֹבִי	"	טוֹבָה
מָקוֹם (<i>place</i>)	"	מָקוֹמוֹת	&c.			
(מְגוֹר) (<i>sojourning-place</i>)	"	מְגוֹרִים	(גֹּר to sojourn)			
מְנוּחָ (<i>resting-place</i>)	<i>fem.</i>	מְנוּחָה	(נָח to rest)			
	"	מְדִינָה	<i>a province</i> (דָּן to judge)			

(a) Whether or not the first three words are to be regarded as contracted from קָם, מָוֶה, טוֹב (§ 22. 1), and therefore ideally falling within the first declension (§ 18), it is important to note that words of this type, derived from roots whose middle letter is י or ו, have *unchangeable* vowels; e.g. *pl. cstr.* קָמִי, not קָמִי (unlike דָּם *blood*, which, not being from a root דָּוֶם, has *pl. cstr.* דָּמִי, not דָּמִי).

(b) Note, too, that ו'ע' nouns with מ preformative have often, with inflectional additions (e.g. *pl. or fem.*), ו instead of י; cf. *pf. Niph.* נָקוּם, נָקוּמוֹת (§ 40. 6 a; so מְחֻק *sweet*, מְחֻקָּה, &c.).

2. Second declension. See § 29.

ע"ו Nouns.

	A class.			I class.	U class.	
<i>abs.</i>	אֹר	שׁוֹר	מָוֶת	none	סוֹס	שׁוֹק (שׁוֹק)
<i>cstr.</i>	”	”	מוֹת		”	”
<i>suff.</i>	אֹרִי	שׁוֹרִי	מוֹתִי		סוֹסִי	שׁוֹקִי
<i>plur.</i>	אֹרִים	שׁוֹרִים	מוֹתִים		סוֹסִים	שׁוֹקִים
<i>cstr.</i>	אֹרִי	שׁוֹרִי	מוֹתִי		סוֹסִי	שׁוֹקִי
	(light)	(ox)	(death)		(horse)	(street)

ע"י Nouns.

	A class.			I class.	U class.
<i>abs.</i>	חֵיק	זֵית	חֵיל	שִׁיר	none
<i>cstr.</i>	”	זֵית	חֵיל	”	
<i>suff.</i>	חֵיקִי	זֵיתִי	חֵילִי	שִׁירִי	
<i>plur.</i>	(חֵיקִים)	זֵיתִים	חֵילִים	שִׁירִים	
<i>cstr.</i>	(חֵיקִי)	זֵיתִי	חֵילִי	שִׁירִי	
	(bosom)	(olive)	(force)	(song)	

(a) Some of these words, in the absolute form, are manifestly *segholates*; e.g. מָוֶת, זֵית (p. 100, footnote); others, the majority, are not, e.g. אֹר, חֵיק,—they are now simply monosyllables, with long unchangeable vowels.

Originally, however, words of the latter type will have been 'awr (or 'aur) and hayq (or haiq)—contracting respectively into 'ôr (אֹר) and hêq (חֵיק), but corresponding in their uncontracted form to *malk*, and therefore not unfairly regarded, in their ultimate form, as *segholates*.

(b) There is a distinct preference for the shorter form. Note that the shorter form appears in *all* the constructs (i.e. even where the *abs.* is dissyllabic, e.g. מוֹת *c.* זֵית, מוֹת *c.* חֵיל, זֵית *c.* חֵיל), and of course with suffixes (מוֹתִי, זֵיתִי, &c.); also, in most cases, even with the *abs. plur.*; e.g. מוֹתִים, זֵיתִים.

(c) In a few cases, however, the *plur.* has the longer form as in ordinary *segholates* (e.g. חֵילִים from חֵיל, cf. מַלְכִים) even (though rarely) when the *sing.* is monosyllabic (cf. שׁוֹרִים from שׁוֹר, שׁוֹקִים from שׁוֹק).

(d) With the rare exception just mentioned, the inflection

of monosyllabic nouns of this type proceeds with absolute regularity, because of the unchangeableness of the vowel (cf. **סֵם**, § 19).

3. (a) In *'Ayin Waw* nouns of the *a* class the primary vowel *a* is not assimilated to *e* (as, e.g., in *malk*, *mélekh*, מֶלֶךְ) but lengthened, probably under the influence of the *waw*, to *ā* (the form reserved in ordinary *ṣegholates* for pause; e.g. דִּרְךָ, p. דֶּרֶךְ, § 29. 1 a): thus מִוֶּת (not מוֹת), מִוֶּתֶּיךָ. (With suffix, בְּתוֹכָם, *in their midst*.)

(b) In 'Ayn Yodh nouns of the *a* class the primary *a* was not lengthened to *ā*, probably because the word was pronounced practically as a monosyllable, and the helping vowel is not *š'ghol* but *hireq*, which is homogeneous with the *ı*; e.g. not *יֵה* but *יֶה*.

4. There are no 'y nouns of the *i* class, nor 'y nouns of the *u* class, because these consonants have no affinity for these vowels (§ 2. 3 c, § 9. 2).

death מוֹת and so : midst תוֹךְ, evil אֵינְךָ.

light אור „ thorn קוץ, voice קול, *pl. ôth*, pit בור *ôth*,
generation דור *îm* and *ôth*, fowl עוף.
Like שור,—thorn חוה.

horse סוס „ whelp גור, spirit רוח *ôth*, street חצר *ôth*.
Like שוק,—pot דוד.

olive זית „ ram אֵיל, wine יַיִן, no אֵין.¹

force חֵיל „ eye עֵין *ôth* (wells), colt עֵיר, buck תָּיִט

bosom חֵיק „ egg בֵּיץ only in *pl.*, calamity אֵיד, smell רִיחַ.

song שִׁיר „ vanity רִיק, judgment דִּין, joy גִּיל

5. Many words have some irregularity :

house בֵּית, *pl.* בָּתִּים, probably *bāttîm* or *bâtîm* (see p. 153).

¹ אֵין, which often appears with a sort of verbal function, and is=*there is not* (cf. יֵשׁ *there is*, p. 130), not unnaturally takes verbal suffixes, occasionally strengthened by the *nun energicum* (§ 31. 7); they are אֵינְכֶם, אֵינָנוּ, אֵינֶנּוּ, אֵינָהּ, אֵינֶנּוּ, אֵינָהּ, אֵינֶנּוּ. *E.g.* Enoch walked with God וְאֵינֶנּוּ *and he was not*. A verb accompanying אֵין must be in the participle; e.g. *ye do not keep* my ways, אֵינְכֶם שׁוֹמְרִים.

Somewhat similarly עוֹד *yet, still*: עוֹדֵנִי (עוֹדֵי), עוֹדֵךְ, עוֹדֵה, עוֹדֵנִי, עוֹדֵם. 3 pl. עוֹדִים.

eye עַיִן, *du.* עֵינַיִם eyes, *pl.* עֵינֹת wells.

night לַיְלָה, more usually לַיְלָה, where הַ is acc. termination ;
cstr. לַיְלָה, *pl.* לַיְלֹת.

day יוֹם, *pl.* (יָמִים =) יָמִים, § 9. This word is very irregular in treating its *a* as merely tone-long: hence
pl. cstr. יָמִי.

head רֹאשׁ, probably = רֹאשׁ (§ 2. 2. 1), i.e. *ra'sh* (like *malk*),
plur. רֹאשִׁים contracted from רֹאשִׁים, cf. מַלְכִּים. The א, now silent and superfluous, preserves the memory of the time when the letter was a really integral part of the word—in its old form *ra'shu*.

פָּתַח to open (eyes) אַרְבֵּה locusts (*coll.*) עוֹן iniquity, guilt

EXERCISE. TRANSLATE.

עֵינִי עַל-כָּל-דִּרְכֵיהֶם לֹא נִסְתָּרוּ מִלִּפְנֵי וְלֹא-נִצָּפְן עֵינָם מִנֶּגֶד
עֵינֵי: 2 לֹא תִמּוּתִי כִי יִדַּע אֱלֹהִים כִּי בְיוֹם אֲכַלְכֶם מִן-הָעֵץ
1 וְנִפְקַחוּ עֵינֵיכֶם: 3 בְּרִמְיֶכֶם וְיִיתִיכֶם יֹאכַל הָאֲרֶבֶה: 4 חֵיל
גִּוִּים יָבֹאוּ לָךְ: 5 הַצִּלְתָּם אֶת-נַפְשֵׁיתִינוּ מִמָּוֶת: 6 לֹא אֶחָפֵץ
בְּמוֹת הַמֵּת: 7 וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה מֵתְהַלֵּךְ בְּתוֹךְ עֵץ
הַגֵּן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵיו: 8 וּלְמַדְתָּם
אֶת-דִּבְרֵי אֶת-בְּנוֹכֶם לְדַבֵּר בָּם בְּשִׁבְתָּךְ בְּבֵיתְךָ וּבִלְכַתְּךָ בְּדֶרֶךְ
וּבִשְׁכַבְּךָ וּבִקּוּמְךָ:

Behold I am old, I know not the day of my death. In those days there-was-not a king in Israel, (every) man did ² the (thing) upright in his (own) eyes. And Noah awoke from his wine and knew what his younger (little) son had done to him. And the prophet said unto her, And thou (*fem.*) arise, go to thy house; when thy feet come to-the-city, then (*warw cons.*) the boy shall die. And he offered the ram of the burnt-offering. And the men feared to return to their houses.

§ 42. DOUBLE 'AYIN VERBS.

(See Paradigm, p. 226.)

Verbs *Double 'Ayin* (e.g. פָּתַח) so entirely resemble in their inflection verbs *'Ayin Warw*, that it is best to treat them immediately after this class. It is an open question whether

¹ Waw consec. pf. : then . . . shall be opened. ² יַעֲשֶׂה *impf.*, § 46. II. 2.

the root is to be regarded as monosyllabic and biliteral (סב), expanded in certain parts to סבב, or dissyllabic and trilateral (סבב), contracted in certain parts to סב. The duplication which is so common a feature of these verbs (*e.g.* סבֹּחִי, 1 *s. pf.* Qal; סָבַי, 3 *pl. pf.* &c.) might seem to point conclusively to the presence of a repeated letter in the stem (סבב, קלל); it may equally well be due, however, simply to the desire to strengthen the second consonant of the short biliteral stem (סב, קל), § 7. 3 a. But whatever the explanation may be, the facts are simple enough; they are these—

(1) The longer form (סבב) is necessary when an unchangeably long vowel or double letter requires the presence of a third stem-letter; *e.g.* pres. and pass. ptc. Qal סוֹבֵב, סוֹבֵיב; inf. abs. Qal סָבֹב; Pi. סִבֵּב.

It is also usual in the 3rd pers. pf.: סִבְּבָה, סִבְּבָה, סִבְּבָה.

(2) a. In other cases the shorter form is used and the vowel is that which is found in the *second* syllable of the regular verb; *e.g.* inf. cstr. סב (cf. קָטַל), impf. Qal יִסֵּב (cf. יָקַטַל), pf. Niph. נִסְבַּל (cf. נִקְטַל).

a. ה before such (monosyllabic) inf. constructs is pointed הָ; *e.g.* לָבַז to plunder, לָרַב to become many (§ 14. 1 d); cf. § 39. 2. 2 d. ii.

β. With suffixes to the inf. cstr., *u* naturally appears in the sharpened syllable (§ 7. 7); *e.g.* בָּחֲקוֹ when he inscribed (from חָקַק). Cf. § 43. 1 a.

b. Exceptions.—(i.) In the Hiph. the vowel has not risen to *i*, but remains *e* (sometimes *a*, esp. with gutt. and ר; *e.g.* הִמַּר he has made bitter); *e.g.* הִסֵּב, הִחַל to begin (impf. יִסֵּב, יִחַל). (ii.) The Niph. impf. follows the pf.: יִסֵּב (cf. יָקֹם, נָקֹם, § 40. 4 a). (iii.) Stative vbs. always end in *a*, not *e*; *e.g.* קָל, מַר, רָךְ.

(3) a. As in 'Ayin Warw vbs. (§ 40. 2) the vowels of the preformative, standing in the open pretone, are tone-long; *e.g.* impf. Qal יִסֵּב—the original *ya* (§ 21. 1 a) lengthened to *yā*—with *warw cons.* וַיִּסֵּב (*way-yā-šobh*); pf. Niph. נִסְבַּל—the primary *na* lengthened to *nā* (cf. נָקֹם, § 40. 4); pf. Hiph. הִסֵּב—*hi* lengthened to *hē* (§ 6. 2 b), ptc. follows the pf. מִסֵּב (cf. מָקֹם, § 40. 3 a), impf. יִסֵּב, with *warw cons.* וַיִּסֵּב, Hoph. הוֹסֵב, יוֹסֵב.

b. In stat. vbs.—impf. in *a*—the *yi* of the preformative (§ 22. 2) is naturally lengthened to *yē*; cf. יָמַר, יָרַךְ.

(4) The double letter shows itself with all inflectional

affirmatives; and the tone (except in participles) is, as a rule, on the penult; as Niph. pf. נָסַבְתָּ, *f.* נָסַבְתָּ (pretonic; therefore not נִ), 2 *m.* נִסְבֹּתָ, but ptc. נֹסֵב, *f.* נֹסֶבֶת, *pl.* נֹסְבִים.

(5) Before the affirmatives beginning with a consonant a vowel is inserted, viz. in the perfects *ô*, and in the impff. and related parts, *é*; as pf. Qal סִבֹּתָ, impf. Niph. תִּסְבֵּינָה; cf. § 40. 6 a.

(6) The tone-long *ē* *ō*, which under the tone maintained themselves before the double letter, cf. § 5. 3 (2 f. s. impf. Qal תִּסְבֵּי, impf. Hiph. תִּסְבֵּי), when they lose the tone become the sharp *i* *u* (§ 7. 7); as 2 pl. fem. imper. Qal סִבֵּינָה, impf. תִּסְבֵּינָה; impf. Hiph. תִּסְבֵּינָה.

(7) a. The regular Intensive is quite common; e.g. הִלֵּל to praise. Another form of Intensive, also much in use, is the so-called *Pō'ēl*; e.g. סִבֵּב (cf. קִוִּים, § 40. 5) to encompass, עוֹלֵל to act severely, pass. עוֹלָל, reflexive הִתְעוֹלֵל. More rare is the *Pilpēl*; e.g. גִּלְגַּל to roll (§ 26. 5).

b. In the regular verb the *Pō'ēl* is found, though rarely, in the sense of aim or endeavour; e.g. שָׁרַשׁ to take root.

(8) In the impf. some vbs. duplicate the *first* radical, as in Aramaic; e.g. קָנַב, impf. יִקַּב to curse, יָקַד to bow down, יָדָם to be silent, יָחַם to be finished. Some vbs. have both forms; e.g. סָבַב, Qal יִסַּב and יִסֵּב, Hiph. יִסֵּב and יִסֵּב; יָשַׁם to be desolate or astonished, יָשַׁם and יָשַׁם.

בז to plunder	מד to measure	שָׁלַשׁ three
חם <i>st.</i> ¹ to be hot	מר <i>st.</i> to be bitter	פָּרַע to bow down
חן to be gracious	חל <i>Hiph.</i> to begin	נָעֻמִי Naomi
רע <i>st.</i> to be evil	צל <i>st.</i> to tingle	(No'omî)
גל to roll	רב to be or become	רחם <i>Pi.</i> to have
אר to curse	many, multiply	compassion
חג to hold a feast	נזר to sojourn	עָנָה to answer
רך <i>st.</i> to be soft	הִתְנַחֵר to seek hospi-	עָנָה בִּי to testify
מק <i>Niph.</i> to waste away	talitv (with)	against
מש to feel (grope)	גִּדְעוֹן Gideon	בֵּד separation
לק to lick, lap	שָׁדַי Almighty (?)	(always pre-
קל <i>st.</i> to be light (<i>Pi.</i>	יָתֵר remainder, rest	ceded by ?)
to curse)		לָבַד apart

¹ i.e. *stative*.

EXERCISE. PARSE THESE WORDS.

בְּזוֹנוֹ, קִלּוֹ, וְחִגְתָּם, אָאָר, וַיִּחַן, גֹּל, תָרַע, בָּזוּ, לָקַב, וְנָקַל,
 וּנְמַקְתָּם, וַיִּמַּד, הַשְׁמֹת, הִתְמֹו, תָדַם, אָקַב, וַיִּתְמֹו, תִּתָּם:
 אֲנִי אֶעְבִּיר כָּל־שׁוּבִי עַל־פָּנַי וְחִנֵּיתִי אֶת־אֲשֶׁר אֲחֹן וְרַחֲמֵי
 אֶת־אֲשֶׁר אֲרַחֵם: ² הִחַל הָאָדָם לָרֹב בְּאַרְצָו וּבְנוֹת יִלְדוּ
 לָהֶם: ³ וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיִּמְשְׁחוּ: ⁴ עַל־הָאִשָּׁה
 אֲשֶׁר אֲנִי מִתְגֹּדֵר עִמָּה הִרְעוֹתָ לְהָמִית אֶת־בְּנָה: ⁵ וַתֹּאמֶר
 אֱלִיהֶן אֱלִיתְקִרְאָנָה לִי גַעְמִי ¹ קִרְאָן, לִי מָרָא בִּי הִמָּר שְׂדִי
 לִי מָאֵד: אֲנִי מִלֵּאָה הִלְכֵנִי וְרִיקָם הִשְׁבֵּנִי יְהוָה לָמָּה
 תִּקְרְאָנָה לִי גַעְמִי ² וַיְהוּה עָנָה בִּי וְשְׂדִי הִרַע לִי: ⁶ וַיּוֹרֵד
 אֶת־הָעָם אֶל־הַמִּים וַיֹּאמֶר יְהוָה אֶל־גִּדְעוֹן כֹּל אֲשֶׁר יִלַּק
 בְּלִשׁוֹנוֹ מִן־הַמִּים כֹּאשֶׁר־יִלַּק הַכֶּלֶב תִּצִּיג אֹתוֹ לְבָד:

I will curse (אר) them that curse (קל) thee. May Yahweh cause his face to shine upon thee and be gracious to thee. In the place where the dogs licked his blood shall they lick thy blood, even thine.³ Roll thy way upon Yahweh thy God and trust in him. The number of those who lapped (*Pi. ptc.*) was three hundred, and all the rest of the people bowed down upon their knees.

§ 43. NOUNS FROM DOUBLE 'AYIN VERBS.

There are biliteral nouns and adjectives, as there are verbs, which duplicate the second radical before affirmatives; e.g. קָלָה *fem.* קָלָה *light*; עָם *people, suff.* עַמִּי *my people, pl.* עַמִּים.

	A class.		I class.	U class.
<i>abs.</i>	עָם	הָר	חֵץ	חָק
<i>cstr.</i>	עָם	הָר	חֵץ	חָק־
<i>suff.</i>	עַמִּי	הָרִי	חֲצִי	חֲקִי
<i>plur.</i>	עַמִּים	הָרִים	חֲצִים	חֲקִים
	(people)	(mountain)	(arrow)	(statute)

¹ Defective spelling, § 4 d.

² *Circumstantial clause*,—in which the order is: *waw*, then *subject*, and last *predicate*. *Waw* would be translated here “when.”

³ See § 43. 6.

1. (a) In their monosyllabic form the primary vowels *i* and *u* (evident in the forms with suffixes, plur., &c. ; e.g. חֲצִים *arrows*, חֲקִים *statutes* ; cf. 42. 2 a. β : notice *u*, not *o*, before double letter, § 7. 7) become tone-long $\bar{e}$ and $\bar{o}$, e.g. חֶזֶק, חֹק. The vowel *a*, however (cf. עָפִי), usually remains, e.g. עָם (not עֶם), except, in certain nouns, in combination with the article, when it becomes $\bar{a}$; e.g. הָעָם, הָהָר, § 12. Sometimes the *a* is thinned to *i* before suffixes and plur. ; e.g. מִרְסֵל *morsel*, מִרְסֵיִם (§ 2. 2. 4, § 6. 2 d. i.) ; so צֶדֶד *side*, צִדֵּיכֶם *your sides*.

(b) The vowel under מ preformative is sometimes lost (e.g. מִסָּב *circle*, מִסָּבִים) and sometimes preserved (e.g. מִסָּד *curtain*, cstr. מִסָּדִי ; מִסָּדִי *shield*, מִסָּדִי *my shield*).

(c) Rarely a trilateral form, of the *segholate* type, has been developed in the plur. ; e.g. עַמִּים *peoples*, צֶלֶל *shadow* (צֶלֶל *my shadow*), הַרְרִי, cstr. pl. of הָר.

2. As gutturals and ר cannot be doubled, the preceding vowel is usually lengthened ; thus קָל, *f.* קָלָה, *m. pl.* קָלִים, *f.* קָלוֹת ; but רָע *evil*, רָעָה, רָעִים, רָעוֹת. So הָר *s.* הָרִי, *pl.* הָרִים. Before a virtually doubled ה the short vowel remains. פַּח *snare*, פַּחִים. In either case, of course, the vowel is unchangeable, hence pl. cstr. רָעִי (not רֵי), הָרִי, &c. § 8. 4 b.

3. This class of words can best be distinguished from other classes by a knowledge of derivation ; but it may be observed that—(i.) Words of this class ending in *a* sound have usually short *a*, while the words of other classes which they resemble, as דָּם *blood*, § 18, קָם *standing*, § 41, have $\bar{a}$ (notice the very different cstr. plurals קָמִי, קָדִמִי, עָפִי). (ii.) Words of this class ending in *e* sound are distinguished from *segholates* of 'Ayin Yodh like חֵיק, § 41, by wanting *yodh*. They quite agree in form with words like מַת, § 41, and שָׁם, § 30, which, however, are not a numerous class (notice the difference before suffixes, שָׁמִי, מַתִּי, חֲצִי). (iii.) Words of this class ending in *o* sound are distinguished from adj. and *segholates* of 'Ayin Waw like טֹוב and קוֹל, § 41, by wanting *waw*.

4. To this class may also be relegated (i.) a few words of the first declension type ; e.g. גָּמֶל *camel*, pl. גָּמָלִים ; עֶזֶב *idol*, pl. עֶזְבִּים ; אֹפֶן *wheel*, קָטָן *little*, עֶמֶק *deep*, fem. עֶמְקָה, &c. ; (ii.) two or three monosyllables from roots with medial *n* (always assimilated) ; e.g. אָף, *nostril*, אָנַף (= *anph*, from root אָנַף), suff. אָפִי, du. אָפִים ; עֹז *(root עֹנז)* *she-goat*, pl. עֹזִים ; (iii.) words that double the last consonant ; e.g. שְׁאֵנָה *at ease*, שְׁאֵנִים.

light	קל	and so:	weak דל, fine דק, bitter מר, living חי, cold קר, hot חם.
people	עם	„	hill הר, garden גן, prince שר, ox פר, palm (hand) כף <i>f</i> .
shadow	צל	„	heart לב, mother אם, end סוף, arrow חץ, with (prep.) עם, ¹ את.
statute	חק	„	bear דב, tambourine תוף, all כל, yoke על, strength עז, heat חם, cold קר, statute חקה.

5. The indeterminate subject (Engl. *they*) may be expressed—(a) by the 3rd pers. plur.; or (b) by the 3rd sing.; or (c) by the passive voice, *i.e.* Niph. (Hoph. Pu.)—in the last case the Pass., used impersonally, still remains the government of the Act.; *e.g.*

<i>they called his name Sheth</i>	{	קראו את־שמו שֵׁת
		„ קרא
		„ נקרא

6. When the Personal Pronoun is repeated for the sake of emphasis, it is repeated in the separate or simple form; *e.g.*

<i>bless me, even me</i>	בִּרְכֵנִי נִם־אֲנִי
<i>thy blood, even thine</i>	דַּמְךָ נִם־אֶתֶּה
<i>to Sheth, even him</i>	לְשֵׁת נִם־הוּא
יֵתֶר cord, string	נָשִׂא ruler, prince
עַלְמָה <i>f.</i> young woman	מָאס to reject
זָעָה ² displeased.	

EXERCISE. TRANSLATE.

וַיָּבֹא דָוִד אֶל־בֵּיתוֹ וְהָיָה הַנְּעָרָה יֹצֵאת לִקְרֹאתוֹ בְּתַפִּים:
 2 וּבָצְלוּ וַיֵּשְׁבוּ גוֹיִם רַבִּים: 3 כּוֹנְנֵי חָצֵם עַל־יָתֶר: 4 וְאֵתָנִם
 לַפֶּה וּלְבָנָיו לְחֻק־עוֹלָם: 5 וַתָּבֹא הָאִשָּׁה אֵלָיו וַתֹּאמֶר הִנֵּה
 שָׁמְעָה שִׁפְחָתְךָ בְּקוֹלֶהָ וְאִשִּׁים נִפְשֵׁי בְכָפִי: 6 קָרַב קָצְנוּ מִלְּאוּ

¹ With suff. אֲתִי, אֲתָךְ, אֲתָהּ, אֲתָם, אֲתָנָה, אֲתָכֶם, אֲתָנָה. So עִמִּי, &c., except 2 *pl.* which is יִמְכֶם. (Another form of 1 sing. is אֶמְדִּי.) Like אַתְּ too is הִנֵּה *behold*, except in 1 pers. sing. and plur. It is as follows: הִנֵּנִי (or הִנָּנִי, *pause*), הִנֵּךְ, הִנֵּהּ, הִנּוּ, הִנֵּה, הִנֵּנוּ (or הִנָּנוּ, *pause*), הִנֵּכֶם, הִנָּכֶם, הִנֵּם.

² Very rare.

יְמִינוּ: 7 הִנֵּה הָעֵלְמָה יִלְדֶת בֵּן וְקָרָאת¹ שְׁמוֹ עֲמֹנוּ אֵל:
 8 וַיָּבֹא אֶל־בֵּיתוֹ וְעָף וַיִּשָּׁכַב עַל־מִטָּתוֹ וַיִּסַּב אֶת־פָּנָיו וְלֹא
 אָבָל לָחֶם: 9 אֱלֹהִים לֹא תִקְלָל וְנָשִׂיא בְעַמָּה לֹא תֹאָר:
 10 אֱלֹהֵי הַחֲקִים וְהַמִּשְׁפָּטִים אֲשֶׁר תִּשְׁמְרוּ בֶּאֱרֶץ אֲשֶׁר
 נָתַתִּי לָכֶם לְרִשְׁתָּהּ כָּל הַיּוֹמִים אֲשֶׁר־אַתֶּם חַיִּים עַל־הָאֲדָמָה
 כִּי עָמִי אַתֶּם:

Comfort ye my people, speak to (על-) their heart, and cry unto them that their warfare is fulfilled (full). Plead with your mother, plead, for she is not my wife, and I am not her husband. Thou shalt fall upon the mountains of Israel, thou and all the peoples that are with thee. And the captain of the host sent messengers to the king, saying: Make thy covenant with me, and behold, my hand (shall be) with thee, to turn-round² unto thee all Israel.

§ 44. LAMEDH HE (LAMEDH WAW AND YODH) VERBS.

(See Paradigm, p. 228.)

The ה in this class of verbs (e.g. גָּלָה to uncover, reveal) is not a genuine letter of the root, but a mere vowel sign, indicating *ā*. (When the ה is truly consonantal, it takes *mappiq*, § 7. 8, e.g. נָבִיחַ to be high, and the vb. is treated like a *Lamedh guttural*, § 37.)

The last letter of the stem is properly either י (גָּלַי *gālay*) or ו (e.g. שָׁלוּ *shālāw*), though forms with *yodh* have acquired such a preponderance that only a few traces of stems with *waw* now appear. *Lamedh Yodh* (or *Lamedh Waw*) would therefore be a more appropriate term, as ה is not integral to the root.

The original י of גָּלַי (now גָּלָה) is still seen in the pass. ptc. Qal, גָּלְיָ (gāly, cf. קָטַל), and in some pausal forms; e.g. הִקְיָ they seek refuge (cf. קָטַל). The original ו of שָׁלוּ (שָׁלָה) is seen in the words שָׁלוּ (*shālāw*) at ease, שָׁלוּהָ (*shālāwā*) ease (שָׁלוּתִי I was at ease, 1 s. pf. Qal, in Job 3. 26).

¹ Probably to be regarded as a rare form of the 3rd sing. fem. pf.

² Hiph. סָבַב.

1. The letter ה, appropriate (as = $\bar{a}$) in the 3rd s. m. pf. Qal, came to be regarded as part of the root, and consequently (just like the ל of קטל) appears in *all* (3rd s. m.) perfects, imperfects, participles (except pass. Qal, *e.g.* גָּלִי), and absolute infinitives.

The vowel preceding ה frequently differs, in a way difficult to account for, from that of the corresponding part of the regular verb: the respective endings are as follows:

- (a) הֿ in *all* perfects, *e.g.* גָּלָה, נָגַלָה, הִגָּלָה, &c.
- (b) הֿ in *all* imperfects, *e.g.* יִגָּלֶה, יִנָּגֵל, יִהְיֶה, &c.
- (c) הֿ in *all* participles (exc. pass. Qal) absolute; *e.g.* גֹּלֶה (*f.* גֹּלָה), נֹגֵל, מֹנִיחַ, &c.
- Ptc. cstr. is in הֿ; *e.g.* גֹּלֶה, &c.
- (d) הֿ in *all* imperatives; *e.g.* גַּלֵּה, נַגֵּל, הִגַּלְהֵ, &c.
- (e) Inf. abs. has the ordinary vowel of the regular vb.; Qal גֹּלֶה, Hiph. הִגַּלְהֵ.
- (f) Inf. cstr. adds the fem. ending ת (cf. § 33. 2 b), making the termination ות; *e.g.* Qal גֹּלוֹת, Pi. גִּלוֹת, Hiph. הִגְלוֹת.

The ordinary form of the 3rd s. fem. גִּלְתָּה, נִגְלְתָּה, &c., has in reality a double fem. termination.

2. When the third radical (*i.e.* the ultimate י) is not final but stands under inflection:

(1) Before vocalic affirmatives, י, יֹ, or הֿ, the *yodh*, coming between two vowels (*e.g.* קָטְלוּ גָּלִי קָטְלוּ *gāl'yū*) disappears and is dropped; thus גָּלִי.

It is also dropped before suffixes; *e.g.* (from עָנָה) עָנִי *he answered me*, עָנָהוּ . . . *him* (always the form הוּ with pf.), עָנָם . . . *them*, יַעֲנֵם *he will answer them*, וַיִּרְאֵהוּ *and he saw him* (רָאָה).

(2) At the end of a syllable (*i.e.* before a consonantal affirmative; *e.g.* Niph. נִגְלִיתִי, נִקְטַלְתִּי) the *yodh*, preceded as it always is by *a*, creates primarily, as we have seen, by strict analogy, the combination *ay*.

- (a) This *ay* most naturally becomes the diphthongal $\acute{e}$, § 2. 2. 1. Thus נִגְלִיתִי becomes נִגְלִיתִי. This $\acute{e}$ prevails exclusively in perff. pass., *i.e.* Niph. Pu. (נִגְלִיתִי) and Hoph.;

(b) but in the other parts it also appears as $\acute{e}$, which in

perf. Qal is found exclusively, and in other perff. alternatively with *el*, as Qal נָלִיתָ; Pi. נָלִיתָ and נָלִיתָ;

(c) before נָ of imperf. and imper. it becomes *el* (§ 3. 2. 2 b), as תְּנִלְנֵה, תְּנִלְנֵה.

3. Of the few vbs. ending in *waw*, שָׁחָה (שָׁחוּ) is found very frequently, usually in the Hithpa'lel (הִתְקַטְּלָה) to bow down, prostrate oneself. The pf. would be strictly הִתְשַׁחָהוּ (*wēw*), then (as all pfs. end in הָ) הִשְׁתַּחֲוָה (§ 26. 3 a. ii.), impf. יִשְׁתַּחֲוֶה, pl. יִשְׁתַּחֲוּוּ (*wū*). Apoc. impf. sing. (§ 45. 1) strictly יִשְׁתַּחֲוֶה. But, as it is characteristic of final (consonantal) *w* to pass into the unaccented homogeneous (vocalic) *u*, this becomes יִשְׁתַּחֲוִי (not תָּ, perhaps because the ה was felt to be virtually doubled).

4. In pf. with *waw consec.* the accent is not usually thrown forward: e.g. וַעֲשִׂיתָ, not וַעֲשִׂיתָ and thou shalt make; cf. § 38. 1. 6.

היה to be	שָׁתָה to drink	רָרָה to rule
עָשָׂה to do	שָׁקָה ¹ Hiph. to give drink,	נָכָה Hiph. to smite
קָנָה to acquire	water	פָּנָה <i>f.</i> corner "
מָנָה to count	הָרָה to conceive	אָרֹן (with article
בָּכָה to weep	עָלָה to go up	הָאָרֹן) chest, ark
מָחָה to blot out	גָּלָה to reveal, open	הַיַּרְדֵּן the Jordan
בָּנָה to build	רָאָה to see	עָנָן cloud
כָּסָה <i>Pi.</i> to cover	פָּרָה to be fruitful	עָנָן <i>Pi.</i> to bring
רָבָה to increase	צִוָּה <i>Pi.</i> to command	clouds

Not before the inf. is rendered by לִבְלִיתִי with inf. cstr.; e.g.

צִוָּה אֶת־הָאִישׁ לֶאֱכֹל

" " " not to eat לִבְלִיתִי אֶכֶל " "

EXERCISE. TRANSLATE.

כֹּה אָמַר יְהוָה לַעֲצֻמוֹת הָאֵלֶּה הִנֵּה אֲנִי מֵבִיא בָכֶם רוּחַ וְחַיִּיתֶם: 2 צִוָּה אֶת־הַכֹּהֲנִים נְשָׂאֵי אֹרֹן יְהוָה וַיַּעֲלוּ מִן־הַיַּרְדֵּן: 3 לֹא אֶסֶף עוֹד לְהַכּוֹת אֶת־כָּל־חֵי בְּאֶשֶׁר עָשִׂיתִי: 4 אֲבֹן² מֵאֲסוֹ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה: 5 וְהָיָה³ בְּעֲגֻנֵי עָנָן עַל־הָאָרֶץ וּנְרָאֲתָה הַקִּשְׁתַּת בְּעָנָן: וְהָיְתָה הַקִּשְׁתַּת בְּעָנָן וְרֵאִיתִיהָ לְזִכָּר בְּרִיתִי: 6 שָׂא נָא עֵינֶיךָ וּרְאֵה כִי אֶת־כָּל־

¹ Used instead of Hiph. of שָׁתָה.

² Relative unexpressed.

³ § 3. 2. 3 b, § 7. 5.

הָאָרֶץ אֲשֶׁר אַתָּה רֹאֶה לָּךְ אֶת־נָנָה: וְשָׁמָּה אֶת־זֶרְעָה בְּעֶפֶר
הָאָרֶץ אֲשֶׁר אִם יִכָּל אִישׁ לִמְנוֹת עֶפֶר הָאָרֶץ גַּם זֶרְעָה
יִמְצָה: 7 וַיֹּאמֶר פָּרְעָה לָּךְ מִעָלִי הַשָּׁמֶר לָּךְ אֶל־תִּסָּף רְאוֹת
פָּנֵי כִי בְיוֹם רְאוּתָהּ פָּנֵי תַּמּוּת: 8 מִי יִשְׁקֵנִי מָיִם: 9 וְאֲנִי
הֲנִי מִמָּטָר עַל־הָאָרֶץ אַרְבַּעַיִם יוֹם וְאַרְבַּעַיִם לַיְלָה וּמַחִיתִי
אֶת־כָּל אֲשֶׁר עֲשִׂיתִי מֵעַל פָּנֵי הָאָדָמָה: 10 נַעַר הֵייתִי
גַּם־זָקֵנִי וְלֹא רָאִיתִי צָדִיק נֶעֱזֵב וּזְרָעוֹ מִבְּקִשְׁלָחִם:

Behold, thy maid is in thy (*f.*) hand, do to her the (thing) good in thine eyes. And they left off building the city. I am not able to do (any) thing until thou come thither. And the waters increased very (much), and the heads of the mountains were covered. I have commanded thee not to eat of the tree which is in the midst of the garden, lest thou die. For thou, Yahweh of hosts, God of Israel, hast opened the ear of thy servant saying, A house will I build for thee. And he said unto the children of Israel, (At)-evening¹ (*acc.*) then (*waw. cons. pf.*²) shall ye know that Yahweh hath brought you out from the land of Egypt, and (in-the)-morning (*acc.*) then shall ye see his glory.

§ 45. APOCOPATED FORMS AND NOUNS OF VERBS LAM. HE.

1. (1) The *Jussive* or shortened impf. and the imper.³ in verbs *Lam. He* is formed by loss of the final vocalic syllable (*He* and vowel sign), and hence is often called the *Apocopated* impf. &c. The contraction occasions some alterations within the word. Thus: *impf. Qal* יִגְלֶה, *apoc.* (by loss of הֶה) יִגְלֵ. (*a*) This form is found in some vbs.; e.g. וַיִּשָּׁבֶּ and he took captive (from שָׁבָה). (*b*) But, just as סָפַר becomes סִפֵּר (§ 29. 1 a. a), so, in certain vbs., the form יִגְלֵ has become יִגְלֵ; e.g. וַתִּפְּזֵ and she wandered (פָּזָה), (gutt. וַתִּמְעַ and she wandered (מָעָה).

¹ The *modal accus.* embracing all definitions of *time, place, measure*, and in general all expressions defining the *mode* of the verbal action.

² Following עָרַב, which is *equivalent* to a clause in the impf. (§ 23. 5 b).

³ The *Qal*—יִגְלֵ—of course cannot contract. In the other parts both longer and shorter forms are found; e.g. צִוָּה and צִו, *command*, Pi. imper. צִוָּה.

(c) Other vbs. have the long vowel, but no helping *š'ghol*, e.g. *וַיִּבֶךְ* and *he wept*. (d) Others, again, have the helping vowel, but only the short vowel in the open syllable; e.g. *וַיְבִן* and *he built* (gutt. *וַיִּשָּׁע* and *he gazed* *שָׁעָה*). Thus there are four types, *יָגַל*, *יָגַל*, *יָגַל*, *יָגַל*.

(2) Similarly with *impf. Hiph.* *יָגַלְהָ*, *apoc.* *יָגַל*. (a) This form is found in some vbs., e.g. *וַיִּשְׁקַן* and *he watered*. (b) But just as *מָלַךְ* becomes *מָלַח* (§ 29), so in certain vbs. the form *יָגַל* has become *יָגַל*; e.g. *וַיַּפֵּר* and *he made fruitful* (*פָּרָה*).

So *imper. Hiph.* (*הִגְלִי = הִגַּל*) ; e.g. *הִרְבַּ* make abundant (*apoc. Hiph. imp. of רָבָה*; through *הִרְבָּה*, *הִרְבַּ*).

(3) Gutturals in the *Pe guttural* vbs. naturally take *pathah*: *apoc. impf. Qal, Hiph. of עָלָה to go up* (*יַעֲלֶה*) = *יַעַל*, cf. *נָעַר*, § 36. 2. 1; *apoc. imper. (הֶעֱלָה) = הַעֵל*. In such vbs. the *impf. Qal* and *Hiph.* are identical.

(4) These contracted forms of *impf.* are used with *waw* consec., e.g. *וַיַּעַל* and *he went up* (*Qal*), or *brought up* (*Hiph.*), though full forms with *waw* are not uncommon. The following list summarizes the chief facts:

<i>impf. Qal</i>	<i>יָגַלְהָ</i>	<i>apoc.</i> <i>יָגַל</i> or <i>יָגַל</i> = <i>יָגַל</i> or <i>יָגַל</i> .
<i>impf. Hiph.</i>	<i>יָגַלְהָ</i>	„ <i>יָגַל</i> = <i>יָגַל</i> .
<i>imper. Hiph.</i>	<i>הִגְלִי</i>	„ <i>הִגַּל</i> = <i>הִגַּל</i> .
<i>impf. Niph.</i>	<i>יָגַלְהָ</i>	„ <i>יָגַל</i> .
<i>impf. Pi.</i>	<i>יָגַלְהָ</i>	„ <i>יָגַל</i> .
<i>imper. Pi.</i>	<i>גָּלָה</i>	„ <i>גָּל</i> .
<i>impf. Qal, Hiph.</i>	<i>יַעֲלֶה</i>	„ <i>יַעַל</i> .
<i>impf. Qal</i>	<i>יִרְאֶה</i>	„ <i>יִרְאֶה</i> , &c. With <i>waw</i> cons. 3 s. m. alone <i>וַיִּרְאֶה</i> (and <i>he saw</i> ; also <i>Hiph. and he showed</i>), 3 s. f. <i>וַיִּתְּרָא</i> , 1 s. <i>וַיִּתְּרָא</i> . <i>impf. Niph.</i> <i>יִרְאֶה</i> , <i>apoc.</i> <i>יִרְאֶה</i> .

2. The common verb *הָיָה to be* has some irregularities, which may be summarized thus:

(1) The gutt., when initial, takes *ḥaṭ. š'ghol*. as *imper. הָיָה*.

(2) With *any* prefixed letter the gutt., when without a vowel, takes simple *sh'wa*, and the prefix *hireq*, as *impf. יְהִיָּה*.

(3) Apocopated *impf.* is primarily *יְהִי yiky*. But, as it is characteristic of final (consonantal) *y* to pass into the accented homogeneous (vocalic) *i*, this becomes *יְהִי y'hî*, with simple

waw וַיְהִי, with *waw* consec. וַיְהִי and it came to pass. See nouns of 2nd declension in this § (45. 3 b. 1).

The verb *חַיָּה* to live has mostly the same peculiarities.

a. *Waw* before the imp. sing. takes — as וַחַיָּה (not ו) and of course ח in 1st sing. impf. אֶחַיָּה. The preform. letter always takes *Methegh*; e.g. יִחַיָּה, etc.

b. As the ultimate form of the vb. for *to live* is חַי, which appears in the form of חִי (§ 43) as well as of חַיָּה (§ 44, also p. 87, note 5), the plur. of חִי *living* is חַיִּים (which also means *life*).

3. Nouns from Verbs ל"ה.

First and third declensions.

	מִקְנֶה	קֹנֶה	עֵלֶה	שָׂרָה	יָפָה	<i>fem.</i> יָפָה
<i>abs.</i>	מִקְנֶה	קֹנֶה	עֵלֶה	שָׂרָה	יָפָה	יָפָה
<i>cstr.</i>	מִקְנֶה	קֹנֶה	עֵלֶה	שָׂרָה	יָפָה	יָפָה
<i>suff. 1</i>	מִקְנִי	קֹנִי	עֲלִי	שָׂרִי		
<i>3 m.</i>	מִקְנֵהוּ	קֹנֵהוּ	עֲלֵהוּ	שָׂרֶהוּ		
<i>3 f.</i>	מִקְנֶהָ	קֹנֶהָ	עֲלֶהָ	שָׂרָהּ		
<i>pl.</i>	מִקְנֵימָם	קֹנֵימָם	עֲלֵימָם	שָׂרוֹת	יָפִים	יָפוֹת
<i>cstr.</i>	מִקְנֵי	קֹנֵי	עֲלֵי	שָׂרוֹת	יָפִי	יָפוֹת
	(possession)	(possessor)	(leaf)	(field)	(fair)	(fair)

Second declension.

	A class.			I class.	U class.
<i>abs. sing.</i>	אֲרִי (קָצוֹ)	נָדִי	פֶּרִי	פְּתִי	חֲצִי תֹהוּ
<i>pause</i>	"	נָרִי	פֶּרִי	פְּתִי	חֲצִי
<i>suff. 3 m.</i>		(נָדִי)	פְּרִי	חֲצִי	חֲלִי
<i>plur.</i>	אֲרִיִּים	נָדִיִּים	פִּתְאִים		חֲלִיִּים
			and		
<i>cstr.</i>	קֲצִי	נָדִי	פִּתְאִים		חֲלִיִּי I pl.
	(lion)	(end)	(kid) (fruit) (simple)	(half)	(sickness) (waste)

a. First and third declensions.—(1) The vocalic sound at the end of these words is, in the absolute (cf. מִקְנֶה), the broad *ṣghol*, which becomes the closer *ṣere* in the construct (מִקְנֶה). Comp. the relation of the impf. יִנְלֶה and imper. נִלֶּה in the verb.

(2) The vocalic termination is absorbed in the vowel of the affirmative, e.g. מִקְנֵי—the ה of מִקְנֶה has disappeared. So רֹעֶה *shepherd*, רֵעִי *my shepherd*; יָפָה, יָפִים, &c.

(3) *a.* The final *e* sound naturally admits the suffixes *hu*,

ha, &c., of 3 pers.—the original form of this suffix (§ 19. 1); cf. suffix to impf. of vbs. (§ 31. 2 b). In 3 m. s. הוּ is found exclusively (*e.g.* מְקַנְהוּ, not מְקַנּוּ); in 3 f. usually הָ (cf. suffix to impf. of vbs.), *e.g.* עֲלָהּ; rarely הַ (e.g. שָׂדֶה).

β. Forms like מְקַנְיָךְ *thy cattle*, שְׂדֵינוּ *our field*, are probably not plur. but sing. written with the original י of the root, seen, *e.g.*, in שְׂדֵי, the poetic form of שָׂדֶה.

b. *Second declension*.—(1) *a.* Nouns of the regular formation, *e.g.* בָּכָה *weeping*, הִנָּה *murmuring* (like מְלָה), are rare. As a rule the fundamental י or ו appears. It is characteristic, as we have seen (§ 45. 2. 3), of final (consonantal) *y* to pass into accented (vocalic) *i*, which has the effect of reducing the preceding vowel to sh^{wa}; and of final (consonantal) *w* to pass into unaccented (vocalic) *u* (§ 44. 3). Thus an original פָּרִי *pary* (from פָּרָה = פָּרִי *to be fruitful*) becomes פְּרִי *p'rî* (in pause פֶּרִי with the accent on the orig. syllable); an orig. חֲצִי *hicy* (from חָצָה = חֲצִי *to divide*) becomes חָצִי (*p.* חֲצִי, the orig. *i* becomes tone-long *e*); an orig. חָלִי *holy* or חָלִי (from חָלָה = חָלִי *to be sick*) becomes חָלִי *h'li* (*p.* חֲלִי).

β. Nouns ending in ו are few. An original חָוּ would become חָוִי (1st syll. open and accented, therefore *ā*; not found, but cf. שָׂחוּ *swimming*), cstr. pl. חָוִי (like מְלָכִי) in which the *waw* resumes its primary consonantal power. So an orig. *tohw* or *tuhw* becomes תֹּחֻ, תָּחוּ.

(2) When any affirmative or suffix is appended, the vowel as in other *segholates* removes to the first syllable; *e.g.* the *a* in אֲרִיָּה (an alternative word for אֲרִי *lion*; חָלִיו *his sickness* (cf. קָדָשׁ), *holyô*. In many nouns of the A class the *a* has been thinned to *i* (cf. גִּדְיוֹ, פִּרְיוֹ) so that with suffixes they have all the appearance of I class nouns (cf. שְׂמִינִי, שְׂמִינִי, § 29. 1 b).

(3) In the plur. *yodh* is sometimes softened into 'aleph before another *yodh*; *e.g.* פִּתְיִים oftener than פִּתְיָיִם; and in the *cstr.* the pretonic *ā* many times remains; *e.g.* גִּדְיָי.

c. The short words יָד *hand*, דָּם *blood*, &c., which follow in their inflection the *first declension*, and the words בֶּן *son*, שֵׁם *name*, &c., which follow the *third*, appear to be contractions of forms derived from stems לָ"ה. The words אָב *father*, אָח *brother*, fem. אחות

sister, חָם *father-in-law*, &c., are also shortened forms belonging to this class of stems; in which, however, the rejected letter generally appears under inflection, *e.g.* sing. cstr. אָבִי, 2 m. אֲבִיר, 3 m. אָבִיו or אֲבִיהוּ, 3 f. אֲבִיהָ, &c. See Table of Irreg. Nouns, p. 153.

4. Our reciprocal pronouns are expressed in Hebrew more concretely by nouns, *man, woman, brother, sister, friend*, &c.; *e.g.*

and they spake to one another

וַיְדַבְּרוּ אִישׁ אֶל-רֵעֵהוּ

אֶל-אָחִיו " "

and they smote one another

וַיִּכּוּ אִישׁ אֶת-אָחִיו

and they (f.) clave to one another

וַתִּדְבַּקְנָה אִשָּׁה בְּאָחֹתָהּ

בְּרֵעֻתָהּ " "

5. Our reflexive pronouns are rendered chiefly in two ways: (i.) by the Niph. or Hithp. of the verb.; *e.g. they hid themselves* נִסְתָּרוּ, *they girded themselves* הִתְאַוְרוּ; (ii.) by nouns, such as לֵב heart, קֶרֶב inward part, נֶפֶשׁ soul; *e.g. And he said to himself* וַיֹּאמֶר אֶל-לְבוּ, *And she laughed within herself* וַתִּשְׁבַּח בְּנַפְשָׁהּ, *He has sworn by himself* וַתִּצְחַק בְּקֶרְבָּהּ.

מַעֲשֶׂה work	עֲנִי affliction	רִיב (<i>f.</i> מְרִיבָה) strife
יָפִי beauty	מִכְסֶּה covering	חִתִּים Hittites
רֵעָה friend	רֹעֶה shepherd	לֹז Luz <i>f.</i> well
מְרֹאֶה appearance	חָלָה to be sick	חֲמָה (<i>rare</i>) water-
שְׁבִי <i>i</i> captivity	קֶנָה (<i>rare</i>) <i>Niph.</i> to	חֲמָה skin, bottle
מִשְׁקֶה } butler	בָּרַךְ be gathered	מָבוֹא entrance
מִשְׁקֶה } (butlership)	יָחַד together	מִכָּה <i>f.</i> blow, plague
מִקְנֶה cattle	לֶחִי cheek, <i>dual</i> לֶחַיִם	שָׁכַר to be drunken
	פָּתַח to open (eyes)	

EXERCISE. TRANSLATE.

וַתַּהַר וַתֵּרָא כִּי הָרָתָה וַתִּקַּל גְּבֻרָתָהּ בְּעֵינֶיהָ: 2 הִתְחַלָּה
לְפָנַי וַהֲיָה תָמִים וַהֲקַמֹּתִי אֶת-בְּרִיתִי לָהּ לְאֱלֹהִים:
3 וַיִּסָּר נָח אֶת-מִכְסֶּה הַתְּבָה וַיֵּרָא וַהֲיָה חֲרָבוֹ פָּנָי הָאָדָמָה:
4 וַיִּשַׁע נָח כָּרָם וַיִּשְׂתֵּי מִדְּחִין וַיִּשְׁכַּר וַיִּתְגַּל בְּתוֹךְ¹ אֹהֶלָה:

¹ This form of the 3 *s. m.* suff. infrequently met with, points back to the older ending הוּ (cf. § 19. 1); the ה, which was there consonantal (*hú*), is here retained as a vowel letter.

5 וַיַּחַל הַמֶּלֶךְ בְּרַגְלָיו וּגְסַבְחָלָיו לֹא דָרַשׁ אֶת־יְהוָה: 6 נָטָה
 יָדָה וְחָעַל אֶת־הַצְּפֹרְדִּים: 7 וַיְהִי רִיב בֵּין רָעִי מִקְנֶה אֲבָרָם
 וּבֵין רָעִי מִקְנֶה לֹט וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ אֵל־כָּא תְהִי
 מְרִיבָה בֵּינִי וּבֵינֶךָ: 8 וַיֵּרָא יְהוָה אֶל־אֲבָרָם וַיִּבֶן שָׁם אֲבָרָם
 מִזֶּבֶחַ לַיהוָה הַנִּרְאָה אֵלָיו: 9 וַיְהִי שָׁם יְהוָה מִבְּרַךְ: 10 וַיִּרְאוּ
 הַשְּׁמֵרִים אִישׁ יוֹצֵא מִן־הָעֵיר וַיֹּאמְרוּ לוֹ הֲרֹאנוּ נָא אֶת־מִבּוֹא
 הָעֵיר וְעַשִּׂינוּ עִמָּךְ חֶסֶד: וַיִּרְאֵם אֶת־מִבּוֹא הָעֵיר וַיָּבֹאוּ אֶת־
 הָעֵיר לַפִּי־חֶרֶב וְאֶת־הָאִישׁ שִׁלְחוֹ: וַיִּלָּךְ הָאִישׁ אֶרֶץ הַחֲתִים
 וַיְבִן עִיר וַיִּקְרָא שְׁמָהּ לֹו הוּא שְׁמָה עַד הַיּוֹם הַזֶּה:

And Noah did according to all that Yahweh commanded him. And he commanded the priests, saying, Come up out of the Jordan; and they went up. And the man of God stretched out his hand and brought up the frogs, and Pharaoh saw the plagues, and he feared (with) a great fear. And it came to pass, when they were in the field, that the man rose up against (אֵל) his friend and slew him. Let the waters be gathered together unto one place, and let the dry land appear; and it was so. And God opened her eyes and she saw a well of water, and she went and filled the bottle with-water,¹ and made the boy drink. And the captain of the host said, Who (ever) shall smite Qiryath Sēpher and take it, then (*waw cons.*) I will give him my daughter to wife. Bow (נטה, *Hiph.*) thy heavens and come down.

Note on doubly weak and defective verbs.

I. Many verbs have more than one weak letter. They are mostly א"ל or ה"ל with some other peculiarity. Some common verbs are these:

(1) א"ל and ה"ל.—נָשָׂא *to lift*, impf. נִשָּׂא, pl. יִשָּׂאוּ (§ 7. 5); imp. נִשָּׂא, suff. נִשְׂאוּנִי, נִשְׂאוּנִי; inf. c. נִשְׂאת (rarely נִשָּׂא), &c., but לִנְשֹׂאת.

(2) א"ל and ה"ל.—יָצָא *go out*, impf. יֵצֵא, imp. יֵצֵא, inf. c. יֵצֵאת, לִיֵּצֵאת. Hiph. הוֹצֵאת, הוֹצֵאת, &c.

(3) א"ל and ה"ל.—בָּא *to come*, perf. בָּא, &c., impf. יָבוֹא, inf., imp. בֹּא, part. בָּא. Hiph. הִבִּיֵּא, הִבִּיֵּא, &c., but usually הִבִּיֵּאת, &c., before suff.

(4) א"ל and ה"ל.—נָטָה *to stretch*, impf. יִטֶּה, apoc. יִט, Hiph.

¹ Acc. (cf. § 38. 3).

נכה *to smite*, הִכָּה, impf. יִכֶּה, apoc. יָךְ, לִיךְ, imp. הִךְ, inf. הִכּוֹת, part. מִכֶּה.

(5) ל"ה and פ"א.—אָבָה *be willing*, impf. יֹאבָה, apoc. אֶל-תֵּבָא, Pr. 1. 10. אָלָה *to swear*, apoc. וַיֵּאָל; 1 S. 14. 24 (יֵאָלָה = יֵאָלָה = יֵאָלָה), § 2. 2. 1, § 35. 1 a). Poet. אָתָה *to come*, impf. יֵאָתָה, יֵאָתָה, apoc. וַיֵּאָת, Is. 41. 25, cf. Deut. 33. 21.

(6) ל"ה and פ"י.—יָרָה *to cast, shoot*, imp. יִרָה, inf. יִרוֹת, Hiph. הוֹרָה *to direct, teach, instruct* (cf. תוֹרָה *direction, instruction, law*), impf. יוֹרָה, apoc. וַיִּוֹר, 2 K. 13. 17. יָפָה *be beautiful*, impf. יִיפָה, apoc. וַיִּיפָה, Ez. 31. 7, cf. 16. 13.

2. Stems composed of two strong radicals and any of the three weak letters י, ו, נ, are often allied in meaning. Thus : יָעַץ *to advise*, יָגַר *to fear*, נָצַב *to place*, נָפַח *to blow*, עָטָה *to cover*. Hence one root supplements itself often from another. In many verbs also the forms in Qal have fallen into disuse, and the Qal supplements itself out of the other conjugations.

(1) בּוֹשׁ *be ashamed*, see Parad. § 40. Hiph. הִבִּישׁ reg., and also הוֹבִישׁ from יִבֵּשׁ.

(2) טוֹב *be good*, perf., part., inf. טוֹב; but impf. יִיטַב and Hiph. הִיטִיב from יִטַּב.

(3) הָלַךְ *to go*, perf., inf. abs. הִלּוֹךְ, part. הֹלֵךְ; impf. יִלְכֶּה, inf. c. לָכַת, suff. לִכְתִּי, imp. לָךְ, Hiph. הוֹלִיךְ from יֹלֵךְ (וֹלֵךְ). Later style forms impf. and inf. cons. from הָלַךְ (יִהְלֹךְ, הִלְכֶּה).

(4) יָגַר *to fear*, perf., part. יָגַר; impf. יִגֹּר, imp. גֹּר, Job 19. 29, from גֹּר.

(5) יָכַל *be able*, inf. abs. יָכוֹל, inf. cons. יִכָּלֵת, impf. יִיכַל (regarded by some, less probably, as impf. Hoph.).

(6) יָסַף *to add*, perf., part., in Qal; Hiph. הוֹסִיף in perf., impf. (וּיֹסֵף, וַיֹּסֵף), and inf. cstr. הוֹסִיף. An imp. סָפִי, Is. 29. 1, Jer. 7. 21.

(7) יָקָץ *to awake*, only impf. יִקְצֶה in Qal; Hiph. הִקְצִין, perf., impf., imp., infin., from קָץ.

(8) קָשַׁל *to fall*, perf., inf. abs., part., in Qal; impf., inf. cons. from Niph.

(9) נָגַשׁ *to draw near*, impf., imp., inf. cons. in Qal, but perf. and part. borrowed from Niph., which has only these two parts.

(10) נָחָה *to lead*, perf., imper. in Qal; impf. and inf. cons. in Hiph., which has also perf. twice.

(11) נָקַע *be alienated*, perf., 3 f. נִקְעָה, Ez. 23. 18, impf. 3 f. תִּקַּע, Jer. 6. 8, from נָקַע.

(12) נָחַךְ *to pour* (intr.), only impf. יִתַּךְ in Qal, in Niph. נִתַּךְ, perf. and part.

(13) שָׁתָה *to drink*, in Qal, but Hiph. הִשְׁתָּה *to give to drink*, from שָׁתָה (the Qal of which is not used in Hebrew).

TABLE OF SOME COMMON IRREG. NOUNS.¹

אב father, *cstr.* אָבִי, *my f.* אָבִי, *thy f.* אָבִי, *his f.* אָבִיו or אָבִי, *her f.* אָבִיהָ, *your f.* אָבִיכֶם, *their f.* אָבִיהֶם, &c.; *plur.* אָבוֹת, *their f.* אָבוֹתָם (rarer and late אָבוֹתֵיהֶם).

אח brother; in the sing. like אב—*cstr.* אָחִי, *my b.* אָחִי, *our b.* אָחִינוּ, *your b.* אָחִיכֶם, &c. *Plur.* אָחִים (with *dagh. f. implicitum*)—but *cstr.* אָחִי, *my b.* אָחִי (pause אָחִי, p. 43, note 3), *his b.* אָחִיו, *our b.* אָחִינוּ, *your b.* אָחִיכֶם, &c.

אח husband's father, like אח.

אחות sister, *cstr.* אָחוֹת, *suff.* אָחוֹתִי, &c.; *pl. (abs. אָחוֹת not found)*, with *suff.* אָחוֹתֵיהֶם, אָחוֹתֵינוּ, but also אָחוֹתֵיכֶם.

אח husband's mother (not found in pl.), like אחות.

איש man, *pl.* אֲנָשִׁים, *cstr.* אֲנָשִׁי.

אשה woman, wife (probably for אִשָּׁה). The primary אִשָּׁה (fem. *t*) would give first אִשָּׁה, then אִשָּׁה, which naturally becomes אִשָּׁה (cf. סֶפֶר, § 29. 1 a. a). This is, in point of fact, the *cstr.* form, hence *my w.* אִשָּׁתִּי, &c.; *pl.* נָשִׁים 1, *cstr.* נָשִׁי.

אמה 1 maid, *pl.* אֲמָהוֹת 1, *suff.* אֲמָהוֹתִי.

בית 2 house, *cstr.* בֵּית, *pl.* בָּתִּים (not *bottîm*, but probably *bâtîm*, or *bâtîm*; in latter case *dagh.* would be *lene*—irregularly: on any view the *ṭ* is unchangeable, and is usually marked by *methegh*, probably to keep it from being mistaken for *o*), *cstr.* בֵּיתִי.

בן 3 son, *cstr.* בֶּן, rarely בֵּן; *suff.* בְּנִי, בָּנָד, &c.; *pl.* בָּנִים 1, *cstr.* בְּנֵי, *suff.* בְּנֵי, &c.

בת 2 daughter, *my d.* בָּתִּי (for בְּנָתִי, &c.); *pl.* בָּנוֹת 1.

יום 2 day (contracted from *yawm* or *yaum*), *pl.* יָמִים (for "יָי"); *cstr.* יָמִי, cf. § 41. 5. (The plur. of יָם sea is יָמִים.)

כלי vessel, *suff.* כֻּלִּיד; *pl.* כֻּלִּים, *cstr.* כֻּלִּי, *suff.* כֻּלִּי.

מים *pl.* water, *cstr.* מַי, מֵימִי, *suff.* מֵימִי, &c. (redupl. form always before *suff.*).

עיר *f.* 2 city, *pl.* עָרִים, *cstr.* עָרֵי.

פה mouth, *cstr.* פִּי, *my m.* פִּי, פִּיד, פִּיו and פִּיהוּ, פִּיהָ, פִּיהֶם, &c., like אב; *pl.* פִּיֹּת.

ראש 2 head, *pl.* רָאשִׁים, *cstr.* רָאשֵׁי. (§ 41. 5.)

¹ The numbers indicate the declensions.

שֵׁם *name, suff.* שְׁמִי, שְׁמֶךָ, &c. *Pl.* שְׁמוֹת, *cstr.* שְׁמוֹת.
 בְּהֵמָה *f. cattle*, though hardly irregular, should be carefully
 noted : *cstr.* בְּהֵמוֹת ; *thy c.* בְּהֵמָתְךָ, *his c.* בְּהֵמָתוֹ (*pl.* בְּהֵמוֹת,
cstr. בְּהֵמוֹת : rare and poetic).

שָׁבָה to take captive	אָהָה alas !	בִּגְד garment
אֲשֵׁר only used in <i>cstr. plu.</i> (from אֲשֵׁר or אֲשֶׁר), the happinesses of ; used practically as a kind of interjection : <i>happy (is, are, &c.) !</i>		עָכַר to trouble
פָּצָה to open (mouth)	פָּתַח to open	תְּפִאָּרָה <i>f. glory</i>
עֲטָרָה <i>f. (cstr. עֲטָרֹת) crown</i>	כָּלָה to be complete, ended ; <i>Pi.</i>	
יָשַׁע <i>Hiph.</i> to deliver	מָדוּעַ wherefore ?	לֵאמֹר to finish
אֲוִיָּה Uriah	בֹּזֵה to despise	קָרַע to tear, rend

EXERCISE. TRANSLATE.

וַיָּבֹא דָוִד וַאֲנָשָׁיו אֶל־הָעִיר וְהָיָה שְׂרוּפָה בְּאֵשׁ וּנְשֵׁיהֶם
 וּבְנֵיהֶם וּבְנִתֵיהֶם נִשְׁבּוּ : ² וַיְהִי כִּרְאוֹתָו אוֹתָהּ וַיִּקְרַע אֶת־
 בְּגָדָיו וַיֹּאמֶר אָהָה בְּתִי הִכְרַעַתְנִי וְאֵת הָיִית בְּעֶכְרִי
 וְאֲנֹכִי פָצִיתִי כִּי אֶל־יְהוָה וְלֹא אוֹכַל לָשׁוּב : ³ עֲטָרַת זָקִנים
 בָּנִי בָנִים וְתִפְאֶרֶת בָּנִים אֲבוֹתָם : ⁴ אֲשֵׁרִי וְיֹשְׁבֵי בֵיתָהּ :
⁵ וַיִּקַּח אֶת־בֶּת־פָּרְעָה וַיְבִיאָהּ אֶל־עִיר דָּוִד עַד כָּלְתָו לִבְנוֹת
 אֶת־בֵּיתוֹ : ⁶ וַיִּשְׁכַּב עִם־אֲבֹתָיו וַיִּקְבֹּר בְּעִיר אָבוֹיו : ⁷ וַיָּקָם
 מִשָּׁה וַיּוֹשַׁעַן ¹ וַיִּשָּׁק אֶת־צֹאנָם ² וַתְּבֹאנָה אֶל־אֲבִיהֶן וַיֹּאמֶר
 מָדוּעַ ³ מְהֵרָתָן בָּא הַיּוֹם : ⁸ בָּזֹתָנִי וַתִּקַּח אֶת־אִשְׁתִּי אוֹרִיָּה
 לְהָיוֹת לָהּ לְאִשָּׁה : ⁹ וְעַתָּה לָךְ וְאֲנֹכִי אֵחָיִה עִם־פִּיד
 וְהוֹרִיתִיךָ אֲשֶׁר תִּדְבֹּר : ¹⁰ וְהִקִּימְתִּי אֶת־בְּרִיתִי אִתְּךָ וּבֵאת
 אֶל־הַתְּבָה אִתָּה וּבִנִּיךָ וְאִשְׁתְּךָ וְנִשְׁי־בְנִיךָ אִתְּךָ :

Honour thy father and thy mother, as thy God com-
 manded thee. And his daughters spoke to one another,

¹ We should expect וַיִּשָּׁק, but the "connecting" vowel *a*, regular with the pf., § 31. 2 c, is occasionally found with the impf.

² Masc. suffixes are occasionally used to refer to fem. nouns.

³ Cf. § 39. 4.

saying: Let us make our father drink wine; and he drank and was drunken. And again his wife bore a son; and, when he grew up, he loved his parents with all his heart, and did great good to his brothers and sisters. They took captive their enemies' wives, and plundered their houses, and then went on their way; but they did not slay (מוֹת, *Hiph.*) any one. His daughter abode in her father's house two years. For two days his father did not open his mouth. My father and my mother have forsaken me. His name shall continually be in my mouth. I have found in thy house vessels of silver and gold. Happy are thy men!

§ 46. PERFECT, IMPERFECT, AND PARTICIPLE.

In § 20 only so much was said regarding the Tenses of the Verb as seemed absolutely necessary for understanding the Exercises. A full discussion of the subject belongs to the syntax; but the sections on the Verb can hardly be closed without some additional notes on the simple verbal forms.

I. *The Perfect*.—The perfect expresses a completed action. I. a. Now in reference to *time* such an action may be: (1) one just completed from the point of view of the present; as, Against thee only *have I sinned* חָטָאתִי; or (2) one completed in the indefinite past; as, In the beginning God *created* בָּרָא; or (3) one already completed from the point of view of another past act (pluperfect); as, And God saw every thing that *he had made* עָשָׂה; or finally, on the opposite side, (4) one completed from the point of view of another action yet future (the future perfect); as, I will draw for thy camels also until *they have done* drinking בָּלוּ לְשָׂתוֹת (Pi. of בָּלָה).

b. It will make no difference in the usage of the perf. if the completed actions, instead of being expressed absolutely, as in the above sentences, should be conceived and expressed conditionally, or if they should have no existence except in conception: as, (1) O my God, *if I have done this* אִם עָשִׂיתִי זֶה; (2) *If ye had not ploughed* with my heifer לֹא־לָלֵךְ; (3) *If not, unless*; (4) *Would that we had died* לֹא־מָתוּ;

(3) *If I bring him not* (i.e. *shall not have brought him*) *to thee* אָמְרָא¹ הֵבִיאָתוּ אֵלַיךְ.

2. The perf. never expresses any action but one completed, or conceived as completed; but a difference in the manner of conceiving actions makes the perf. used in several cases where the present is rather employed in English: (1) In the case of general truths or actions of frequent occurrence—truths or actions which *have been* often experienced or observed (perf. of experience, the Greek *gnomic aorist*); as, The grass *withereth* יָבֵשׁ הָעֵצִיר; the sparrow *findeth* a house מְצָאָהּ. This usage is particularly common when general truths are expressed *negatively*; e.g. *He does no evil to his neighbour* לֹא־עָשָׂה לְרֵעֵהוּ רָעָה (i.e. never did). (2) In the case of the actions or conditions expressed by *stative* verbs, § 22. What the language seizes upon in this case is not the fact that the condition expressed by the verb is one that *continues*, but rather the fact that it is a condition that has come into *complete existence* and realization, and hence the perf. is made use of to express it; but as, in point of fact, the condition continues, it is usually best rendered by the English present (§ 22. 6); as, *I know* יָדַעְתִּי that thou wilt be king; *I hate* שָׂנְאָתִי all workers of iniquity; so, *I remember*, זָכַרְתִּי; *I take refuge*, חָסִיתִי; *I rejoice*, יִשְׂמַחְתִּי, &c. To this class belongs the verb *to be* when it is, as it is not usually, expressed; e.g. Thy servants *are no spies* לֹא־הֵיוּ מְרַגְלִים. (3) A lively imagination is very apt to conceive things which are really future, especially if their occurrence be certain, as already done, and to describe them in the perf. This happens often in making promises or threats, and in the language of contracts; as, The field *give* I thee לָקַחְתִּי; And if not, *I will take it* לֹקַחְתִּי. This usage is very common in the elevated language of the Prophets, whose faith and imagination so vividly project before them the event or scene which they predict that it appears already realized. It is part of the purpose of God, and therefore,

¹ Gen. 43. 9. In a very similar sentence (Gen. 42. 37) the imperf. אָבִיאָנִי is used. The sense is practically the same, but the point of view is different: the *perfect* contemplates the case assumed *after* its occurrence.

to the clear eyes of the prophet, already as good as accomplished (*prophetic perfect*); e.g. *נָלָה עַמִּי* my people *is gone into captivity* (i.e. *shall assuredly go*).

II. *The Imperfect*.—The impf. expresses an action conceived as *entering upon*, or *going on towards*, accomplishment.

1. (1) If the imperfect is used to describe a single (as opposed to a *repeated*) action in the past, it differs from the perfect in being more vivid and pictorial. The pf. expresses the *fact*, the impf. adds colour and movement by suggesting the *process* preliminary to its completion, and is thus often best rendered by our graphic historical present; e.g. Jael *יָדָה הַשָּׁלַח* *puts forth her hand* to the pin—you see her in the act; *שָׁלְחָהּ* would simply have stated the fact. (Contrast this with *נָפַל טָרֵם* Sisera *fell, he lay*.) In prose this use of the impf. is only common after *אָז* then, *טָרֵם* not yet, *בְּמָרָם* before; e.g. *אָז יָשַׁר* then he sang (i.e. proceeded to sing). (2) A single action in the present time may similarly be expressed by the impf.; e.g. the man asked him, *What seekest thou?* *מַה־תִּבְקֹשׁ*.

2. The kind of progression or imperfection and unfinished condition of the action may consist in its frequent *repetition*: (1) Either in the present; as, It *is said* to this day, *יֹאמַר* (Niph.), Take of all food which *is* (regularly, customarily) *eaten*, *יֹאכֵל*. This usage is very common in comparisons and in the statement of general truths founded in the nature of things; as, A wise son *maketh a glad father* *יִשְׂמַח*; As a (Heb. *the*) dog (habitually) *laps* *בִּאֶשֶׁר יֵלֵךְ הַכֶּלֶב* (ילק, impf. of לקק, § 42). Or (2) In the past; as, And so *he did* regularly, year by year *בְּשָׁנָה בְּשָׁנָה יַעֲשֶׂה*. This usage is of very frequent occurrence, A mist *used to go up* *אֲדַ יַעֲלֶה*; We remember (note the *pf.*) the fish (collective, *fem.*) which *we used to eat* *אֲשֶׁר־נֹאכַל אֶת־הַדָּגָה*; The manna *came down* regularly *יָרַד הַמָּן*; Moses *spoke* repeatedly (kept speaking) and God repeatedly answered him *מִשֶּׁה יָדַבֵּר וְהָאֱלֹהִים מֵשָׁבַח* (the tenses imply a colloquy). This is known as the *frequentative imperfect*.

3. The imperf. is used for the expression of the *future*—that which is conceived as entering upon accomplishment:

(1) This may be a future from the point of view of the real present; as, Now *shalt thou see what I will do* עתה תראה אשר אעשה; *We will burn thy house* בִּיתְךָ נִשְׂרֹף. Or (2) It may be a future from any other point of view assumed; as, He took his son that *was to reign* יִמְלֹךְ in his stead.

4. The usage in 3. (2) may be taken as the transition to a common use of the impf. in which it serves for the expression of that class of dependent actions and those shades of relation among acts and thoughts, for which we rather use the conditional moods (esp. the potential). Such actions are strictly *future* in reference to the assumed point of relation, and the simple impf. sufficiently expresses them. For ex., Of every tree of the garden thou *mayest eat* תֹּאכַל; *Could we* (were we to) *know* הֲנֵדַע, that he *would say* יֹאמֵר; How *shall* (how *can*) we *sing Yahweh's song* in a foreign land? אֵיךְ נִשְׁיֵר.

5. (a) On the same ground the impf. follows particles expressing *transition, purpose, result*, and the like, as, לְמַעַן *in order that* פֶּן *lest*, &c.; e.g. Say thou art my sister, *that it may be well with me* לִי לְמַעַן יִטֵּב; Let us deal wisely with the nation, *lest it multiplies* פֶּן-יִרְבֶּה. The actions introduced by such particles are strictly consequent and future to something just stated.

(b) When, however, there is a strong feeling of *purpose*, or when it is meant to be strongly marked, then, of course, the moods are employed, § 23. 6; e.g. Raise me up *that I may requite them* הֲקִימֵנִי וְאַשְׁלֹמָה לָהֶם (cohort.); Who will entice Ahab *that he may go up*? וְעַל מִי יִפְתָּה אֶת-אַחָאָב וְיַעַל? (juss.); What shall we do *that the sea may be calm*? מַה-נַּעֲשֶׂה וְיִשְׁתַּחַּם הַיָּם. The moods are also employed to express that class of future actions which we express in the *Optative*, &c.: *May I die* אָמוּתָה (coh.); *May Yahweh establish his word* יִקֵּם הַיְשִׁבָּנָה (juss.); *May the soul of this child return* נָפֶשׁ הַיֶּלֶד הַזֶּה תָּשֻׁב (juss.).

(c) It must be remembered that the perf. and impf. are entirely distinct in meaning, and that the one is never used *for* the other or to express the same conception of an act with the other. But it may readily happen that two distinct conceptions may be enter-

tained of an action, which may thus be expressed either in the perf. or impf. Any *general truth*, e.g., may be conceived on the one side as a thing completed, having been many times realized, and this conception of it would be expressed in the *perf.* (I. 2. 1); or it may be conceived on the other side as a thing unfinished, ever repeating itself; and to express this view of it, the *impf.* would be used (II. 2. 1). E.g. the grass *withereth* might be either יִבֹּשׁ or יִבֹּשׁ, the former calling attention rather to the fact, the latter to the frequency.

III. The *consecutive forms* have the same variety of use as the simple forms, the consec. impf. corresponding to the simple perf., and the consec. perf. to the simple impf. E.g., the perf. of general truths, like the ordinary historical pf., is followed by *waw consec. impf.*; e.g. כָּלָה עָנָן וַיֵּלֶךְ the cloud is consumed and departs (pausal impf. of הלך). Similarly the impf., in its frequentative as in its future sense, is followed by *waw consec. pf.*; e.g. אֵר יַעֲלֶה וְהִשָּׁקָה a mist used to go up and water (the ground).

IV. *The Participle.*—1. The participle represents an action or condition in its unbroken continuity, and corresponds to the English auxiliary *to be* with the pres. ptc.—*I am, was, shall be doing*; e.g. הָיָא יֹשֵׁב he was sitting (not simply he sat). It may be used of present, past, or future time: (i.) *pres.*, מָה אַתָּם עוֹשִׂים what are you doing? (ii.) *past*, e.g., מֵת הַיֶּלֶד the child is dead; (iii.) *fut.*, מִשְׁחָתִים אֲנַחְנוּ אֶת־הַמָּקוֹם we are destroying, i.e. are about to destroy, this place (Hiph. שָׂחָה). The ptc. in this (fut.) sense is frequently introduced by הִנֵּה behold; e.g., הִנֵּנִי מֵקִים נֹי Behold, I am about to raise up a nation.

2. The ptc. differs thus from the impf.: ptc. suggests continuity, impf. succession. "The impf. multiplies an action, the participle prolongs it" (Driver). The ptc. is a line, the impf. a succession of points. E.g. הַשָּׁמַיִם מְסַפְּרִים הַגְּבוּרָא the heavens are unceasingly declaring the glory of God (ptc.); but יוֹם לֵאמֹר יָבִיעַ אֶמֶר (one) day pours forth (Hiph. נָבַע) speech to (another) day.

3. It must be carefully noted that the Hebrew participle cannot be used as the equivalent of the English past ptc. or the Greek aor. (or pf.) ptc. For ἀφέντες πάντα ἡκολούθησαν αὐτῷ, *having left all they followed him*, Hebrew says, (and) they left all and went after him, וַיַּעֲזְבוּ אֶת־הַכָּל וַיֵּלְכוּ אַחֲרָיו.

רעה to pasture, shepherd	פַת <i>f.</i> morsel (1 suff. פָּתִי)
שֶׁה a sheep (a goat)	רָבַץ to lie (stretched out)
עֵדֶר flock, herd	מִחוּץ (חוּץ) outside (§ 14. 2 b)
רָשׁ (<i>plc.</i>) poor	יָדַע to know, regard, care for
כִּבְשָׂה <i>f.</i> ewe-lamb	שָׁאב to draw (water)
כּוֹס <i>f.</i> cup	מַחֲנֶה camp
יַחְדּוֹ together	רָמָה to destroy; <i>Niph.</i> to be undone
	נֹאם utterance (always in <i>cstr.</i>)

EXERCISE. TRANSLATE.

יהוה רעי לא אֶחָסֶר: 2 יֶלֶד יֶלְד־לָנוּ בֶן נֶתַן־לָנוּ: 3 נָבִיא
אֲקִים לָהֶם מִקְרָב אֲחִיהֶם כְּמוֹה: 4 אִישׁ הַיֶּשֶׁר בְּעֵינָיו יַעֲשֶׂה:
5 רְעָה הָיָה עֹבְדָה לְאָבִיו בְּצֹאן וּבָא הָאָרִי וּנְשָׂא שָׂה מִהָעֵדֶר
וַיִּצְאָתִי אַחֲרָיו וְהִכְתִּיתִי וְהִצְלֵתִי מִפְּיוֹ: 6 וְלָרֶשׁ אֵין־כֹּל כִּי
אִם־כִּבְשָׂה אֶחָת קָמְנָה אֲשֶׁר קָנָה וַיַּחֲתֶיהָ וַתִּגְדֹּל עִמּוֹ וְעַם־
בָּנָיו יַחְדָּו מִפֶּתֹו תֹאכַל וּמִפֶּסֶו תִּשְׁתֶּה וּבְחִיקוֹ תִּשְׁקַב וַתַּחֲרִילוּ
קִבְּת: 7 יוֹדַע יְהוה דָּרָךְ צְדִיקִים וְדָרָךְ רָשָׁעִים תֵּאבֹד: 8 וַיֵּרָא
וְהִנֵּה בָּאֵר בַּשָּׂדֶה וְהִנֵּה־שָׁם עֹדְרֵי־צֹאן רֹבְצִים עָלֶיהָ כִּי מִן־
הַבָּאֵר הָיָה יִשְׁקוּ הָעֵדְרִים: 9 זֹאת הַבְּרִית אֲשֶׁר אֶכְרַת
אֶת־בֵּית יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָהֵם נֹאם־יְהוה נָתַתִּי אֶת־
תּוֹרָתִי בְּקִרְבָּם וְעַל־לִבָּם אֶכְתַּבְנָה וְהִיָּיתִי לָהֶם לֵאלֹהִים
וְהֵמָּה יְהִי־לִי לְעָם:

The more the enemy oppressed them, the more they increased. He used to take the tent and pitch it outside the camp. It is not wont to be done so in our land. Yahweh shall assuredly destroy the work of thy hands. If I perish, I perish. Then Moses and the children of Israel sang this song unto their God. Whosoever shall harden his heart and transgress my law shall be put to death. The earth standeth for ever. I counsel thee, let all thy people be gathered together. They found maidens coming out to draw water. All this I give thee, if thou wilt fall down and prostrate thyself before me. A righteous man careth for the life of his beast. Evermore Yahweh supports all who fall. While he was yet speaking one of his servants came and said, We are undone—all of us.

§ 47. THE ADJECTIVE. COMPARISON.

1. *Comparative Degree*.—(a)^{*} The adjective undergoes no change of termination or vocalization in comparison. The comparative degree is expressed by the positive followed by the prep. *מִן*, as, *Better than wine*, טוֹב מִיַּיִן, lit. *good away from*, or in distinction from, *wine*; *Sweeter than honey*, מְחֹק מִדְּבַשׁ. (Cf. the modern Greek construction of ἀπό—with the accus.—after a comparative; e.g. καλλίτερος ἀπὸ τῶν ἄλλων *better than the others*.) So כָּבֶד מִפְּנֵי הַדָּבָר the matter is too hard for thee. מִן is similarly used with verbs: אֶנְדֵּל מִפֶּנֶּךָ I will be greater than thou, קטנתי מִכָּל הַחֲסָדִים I am less than (i.e. too insignificant for, unworthy of) all the mercies, &c.

(b) The correlative comparative (e.g. *the greater—the less*) is expressed by the simple adjective with the article; e.g. *the greater luminary* (of two), הַמְּאוֹר הַגָּדוֹל; *her younger son*, בְּנֵהּ הַקָּטָן.

2. *Superlative Degree*.—(a) The superlative is also expressed by the positive raised into a position of isolation, as, for example, by having the *Art.* prefixed, or by being distinguished by a suffix, or by being in the Gen. relation, as *He is the greatest*, הוּא הַגָּדוֹל, lit. *the great one* (among those referred to), קטן בְּנֵי הַזֶּה the youngest of his sons (*his youngest son*), מִגְּדוֹלָם וְעַד־קָטָנָם from the greatest of them to the least of them.

(b) Absolute superlativeness is expressed variously, as by the word מְאֹד *very, exceedingly* (טוֹב מְאֹד *good exceedingly*), or בְּמְאֹד or עַד־מְאֹד or מְאֹד מְאֹד; or by the repetition of the word expressing the quality, קֹדֶשׁ קֹדֶשׁ¹ *holy of holies* = most holy, עֶבֶד עֶבֶד הַשִּׁירִים the most abject slave. שִׁיר הַשִּׁירִים the best or most glorious of songs: cf. *the Book of books*.

<i>I am taller than he</i>	גָּבְהָ אֲנֹכִי מִמֶּנּוּ
<i>he is taller than his wife</i>	הוּא מְאֻשְׁתּוֹ „
<i>too little to be—</i>	קָטָן מְהִיּוֹת
<i>his eldest son</i>	בְּנוֹ הַגָּדוֹל
<i>his youngest daughter</i>	בְּתוּ הַקָּטָנָה

¹ Unlike other 3rd class nouns of the 2nd declension, § 29, קֹדֶשׁ *holiness* and שֹׁרֵשׁ *a root*, form their plural not ק and שׁ but קֹדֶשִׁים (*godhā-shîm*, not *qā*) and שֹׁרֵשִׁים (*sho*)—also written "ק" (*q*) and "שׁ", like gutturals (חֲדָשִׁים).

קִשָּׁב <i>Hiph.</i> to give attention	עוֹ strong
מִשְׁכָּן dwelling-place (<i>pl.</i> וּזוֹ)	שֵׁכָם shoulder (<i>suff.</i> שֵׁכְמוֹ)
עָרוּם cunning	חַיָּה <i>f.</i> beast, animal
מַעֲלָה (מַעַל with הָ loc.) upwards	יָפָה (<i>f.</i> יָפֶה) fair
חֵלֶב fat	שָׁבַל to be bereaved: <i>Pi.</i> to
רְכוּשׁ gain, property	קָרַם east make childless
דָּנִיֵּאל (later דְּנִיֵּאל) Daniel	

EXERCISE.

קח נִפְשִׁי כִּי לֹא־טוֹב אֲנֹכִי מֵאֲבֹתִי: 2 מִה־מָּוֶת מִדְּבַשׁ וּמִה
 עוֹ מֵאֲרִי: 3 אֶהֱבֶה יְהוָה שְׂעָרֵי צִיּוֹן מִכָּל מִשְׁכְּנוֹת יַעֲקֹב: 4 טוֹב
 יוֹם הַחַיּוֹת מִיּוֹם הַהִלָּדוֹ: 5 וְאִין אִישׁ מִבְּנֵי יִשְׂרָאֵל טוֹב מִמֶּנּוּ
 מִשְׁכְּמוֹ וּמַעֲלָה גְבוּהַ מִכָּל־הָעָם: 6 הַיָּפָה בְּנָשִׁים: 7 הִנֵּה
 שָׁמַע מִזִּבְחַ טוֹב¹ לְהִקְשִׁיב מִחֵלֶב אֵילִים: 8 כִּאֲשֶׁר שָׁפְלָה
 נָשִׁים חֲרָגָה בְּתִשְׁפִּיל מְנָשִׁים אֶמֶד: 9 וּנְבַחַר מֹת מַחִיִּים
 לְכָל הַנְּשָׂאִים בְּתִה־מִשְׁפָּחָה הָרָעָה הַזֹּאת: 10 וְעַתָּה יְהוָה
 קָחֵנָּה אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי: 11 אַעֲשֶׂה אוֹתָךְ
 לְגוֹי־עֶצֶם וְרַב מִמֶּנּוּ:

And the serpent was more cunning than all the beasts (*sing.*) of the field which God had made. He has slain men more righteous than he. Thou art wiser than Daniel. A living dog is better than a dead lion. And that man was greater than all the children of (the) East. And he loved Joseph more than all his sons, for a son of old age (was) he to him. And he lifted up his eyes and saw his brother, the son of his mother, and he said, Is this your youngest brother, whom ye mentioned (*said*) to me? And he had two daughters, and the younger was fairer than the elder. The greatest (men) of the city. There was not left to him except the youngest of his sons. And their gain was too much for dwelling together, and the land was not able to bear them.

¹ Inf. cstr. here practically = noun: *obedience, attention*. Usually, in this construction, without ל (cf. here שָׁמַע), sometimes with ל (cf. לְהִקְשִׁיב). In the statement "it is better to dwell in the corner of the housetop," &c., which occurs twice, Prov. 25. 24 has טוֹב שֹׁבֵת, 21. 9 has טוֹב לְשֹׁבֵת.

§ 48. THE NUMERALS.

1. *The Cardinal Numbers.*—(1) The numeral *one*, אֶחָד *m.*, אַחַת *f.*, is an adj. agreeing in gender with its noun and standing like other adjj. *after* it; as אִישׁ אֶחָד *one man*, אִשָּׁה אַחַת *one woman*.

(2) a. The number *two*, שְׁנַיִם *m.*, שְׁתֵּי *f.* (cstr. שְׁנֵי), is a noun, and agrees in gender with the word which it enumerates, as שְׁנֵי אַנְשִׁים *two men*, שְׁתֵּי נָשִׁים *two women*.

b. The curious form שְׁתֵּי (*sh'tayim*: *t*, not *th*) has perhaps been shortened from a fuller fem. form שְׁתַּיִם or שְׁתַּיִם to שְׁתֵּי, and then conformed to שְׁתֵּי on the analogy of *m.* שְׁנַיִם. Or the pronunciation may point to some such form as אֶשְׁתַּיִם (with prosthetic א; cf. אַרְבַּע *four*, from root רבע, seen in רביעי *fourth*, § 5. 5), in which case the *daghesk* is primarily *lene*, not *forte*.

(3) a. The other numerals from 3 to 10 are nouns and *disagree* in gender with the words which they enumerate, the formal fem. going with the real mas. noun and *vice versa*, as שְׁלֹשָׁת בָּנִים *three sons*, שְׁלֹשׁ בָּנוֹת *three daughters*.

b. This curious construction is perhaps to be explained by the fact that these units were originally abstract nouns in the fem.: *three sons* = *a triad* (שְׁלֹשָׁת, cstr.) *of sons*. Then the orig. construct came to be used also appositionally in the absolute, *a triad, sons, or sons, a triad* (שְׁלֹשָׁה בָּנִים or "ב"ש), *i.e.* practically adjectivally, *sons three*; and now that it was felt necessary to differentiate the genders, the already familiar fem. would be retained for use with masc. nouns, as the more important and numerous class; and a masc. would be formed to go with fem. nouns. It is also possible that the principle of dissimilation may have played some part (cf. § 35. 1 a).

(4) The *tens* are the plurals of the units (*e.g.* שָׁלוֹשׁ 3, שְׁלֹשִׁים 30) except עֶשְׂרִים, which is the plur. of *ten*, עָשָׂר, there being a distinct word for *hundred*, מֵאוֹת. The *tens* end in *im* alike with masc. and fem. nouns.

(5) The numerals 2–10, which are nouns, stand most commonly in the *cstr. state* before the word which they enumerate; see above, (2), (3); they may be used *in apposition* with their word, and then they stand either before or—chiefly in later style—after it; *e.g.* *five sons*, חֲמִשָּׁת בָּנִים or חֲמִשָּׁה בָּנִים. The other numerals, viz. those from 11 to

19 and the tens, are used only in apposition with their word, and stand chiefly before, though sometimes after, it; e.g. *fifteen sons*, חֲמִשָּׁה עָשָׂר בָּנִים.

(6) The units require the noun enumerated in the plural; e.g. *nine years*, תִּשְׁעַ שָׁנִים; the tens usually take the noun in the singular when they stand before it, always in the plur. when after it (Gen. 32. 15 f.). The numbers 11 to 19 usually take the plur. except with a few common nouns like יוֹם *day*, שָׁנָה *year*, אִישׁ *man*, נַפֶּשׁ (*soul*) *person*, &c., and collectives, e.g. 19 *cities* (עִיר *f.*), תִּשְׁעֵ-עָשָׂרָה; but 19 *men*, תִּשְׁעֵה-עָשָׂר אִישׁ.

(7) In numbers composed of tens and units such as 23, the order may be *three and twenty*, שְׁתַּיִם וְשָׁנָה *sixty-two years*, but also *twenty and three*, עָשָׂרִים וְשָׁלֹשׁ שָׁנָה, and sometimes the noun is repeated with both, as *three years and twenty year* (by 6); as חֲמִשָּׁה וְשִׁבְעִים שָׁנָה *seventy-five years*; or again, שְׁנֵים עָשָׂר וְשִׁבְעָה שָׁנִים *twenty-seven years*.

	With the Masculine.		With the Feminine.	
	Absol.	Cstr.	Absol.	Cstr.
1	אֶחָד	אֶחָד	אֶחָת	אֶחָת
2	שְׁנַיִם	שְׁנֵי	שְׁתֵּי	שְׁתֵּי
3	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ
6	שִׁשָּׁה	שִׁשָּׁת	שֵׁשׁ	שֵׁשׁ
7	שִׁבְעָה	שִׁבְעַת	שִׁבְעַ	שִׁבְעַ
8	שְׁמוֹנָה	שְׁמוֹנַת	שְׁמוֹנָה	שְׁמוֹנָה
9	תִּשְׁעָה	תִּשְׁעַת	תִּשְׁעָה	תִּשְׁעָה
10	עָשָׂרָה	עָשָׂרַת	עָשָׂר	עָשָׂר
11	{ אֶחָד עָשָׂר		אֶחָת עָשָׂרָה	
	{ עֶשְׂתִּי עָשָׂר		עֶשְׂתִּי עָשָׂרָה	
12	{ שְׁנַיִם עָשָׂר		שְׁתֵּים עָשָׂרָה	
	{ שְׁנֵי עָשָׂר		שְׁתֵּי עָשָׂרָה	
13	שְׁלֹשָׁה עָשָׂר		שְׁלֹשׁ עָשָׂרָה	
14	אַרְבָּעָה עָשָׂר		אַרְבַּע עָשָׂרָה	
	&c.		&c.	

	עשרים	20	ששים	60
	שלושים	30	שבעים	70
	ארבעים	40	שמונים	80
	חמשים	50	השעים	90
100	מאה <i>fem., cstr.</i> מאת, <i>plur.</i> מאות <i>hundreds.</i>			
200	מאתיים <i>dual</i> (for מאתים).			
300	שלוש מאות, 400 ארבע מאות, &c.			
1,000	אלף <i>masc.</i>			
2,000	אלפיים <i>dual.</i>			
3,000	שלושת אלפים, 4,000 ארבעת אלפים, &c.			
10,000	רבבה <i>pl. regular</i> , רבבות.			
	{ רבו, רבוא <i>pl.</i> רבאות and רבות (later forms).			
20,000	רבתיים <i>dual.</i>			

(8) The word מאה *hundred* may be used either in the *cstr.* or *abs.* in the *sing.*—most often in *abs.*: e.g. בן-מאה שנה (son of, i.e.) a hundred years old (also מאת); in *du.* and *plur.* only in *absol.* The word אלף *thousand* is used in the *cstr.* also, though rarely, even in the *plur.* (אלפים).

(9) The *du. fem.* of the num. is used to express repetition, שבעה-פעמים *seven times, sevenfold*. A few take suffixes שנינו *we two*, שלשהם *they three*, &c. (*sh'loshtām*).

2. *The Ordinal Numbers.*—The Ordinal numbers from 1 to 10 are adjectives, and construed in the ordinary way. Beyond 10 the Cardinal numbers are used also as Ordinals. The Ordinals are these:

First	ראשון <i>fem.</i>	ראשונה	sixth	שש
second	שני „	שנית	seventh	שביעי
third	שלישי „	שלישית, —יה	eighth	שמיני
fourth	רביעי „	&c.	ninth	חשיעי
fifth	חמישי or חמישי „		tenth	עשירי

E.g. on the seventh day, ביום השביעי; in the eighteenth year of the king, בשנת עשרה שנה למלך; or בשנת עשרה עשרה; or בשנת עשרה עשרה; or בשנת עשרה עשרה.

3. Fractions may be expressed by feminine forms of the ordinals; e.g. שלישית *a third*; in a few cases also by segholate forms; e.g. רביע and רבע *a fourth*, חמיש *a fifth*; a half is חצי § 45. 3 b. 1 a.

עז <i>f.</i> she-goat ; <i>pl.</i> עזים	גמל <i>camel</i> ; <i>pl.</i> גמלים (§ 43. 4)
כלא imprisonment	בקע to break through
שאב to draw (water)	חצר court (<i>noun</i>)
דור generation (<i>pl.</i> ים and oftener וות)	

EXERCISE. TRANSLATE.

וַיֹּאמֶר אֶל-אָבִיו אֶת-שְׁנֵי בְנֵי תָמִית אֲסִלָּא אֲבִיאָנוּ אֵלֶיךָ :
 2 וַיִּקַּח מִנְחָה לְאָחָיו עֲזִים מְאֹתִים וְאִילִים עֶשְׂרִים וּגְמָלִים
 מִזִּיקוֹת וּבְנֵיהֶם שְׁלֹשִׁים : 3 וַיְהִי בְּאַחַת וָשֶׁשׁ-מְּאוֹת שָׁנָה
 לַחַיָּיו בְּחֹדֶשׁ הַשְּׁנִי בְּשַׁבָּעָה וָעֶשְׂרִים יוֹם לַחֹדֶשׁ יִבְשָׁה הָאָרֶץ :
 4 בְּשָׁלֹשִׁים וָשֶׁבַע שָׁנָה בְּשָׁנִים עָשָׂר חֹדֶשׁ בְּעֶשְׂרִים וָשַׁבָּעָה
 1 לַחֹדֶשׁ נָשָׂא מֶלֶךְ בָּבֶל אֶת-רֹאשׁ מֶלֶךְ יְהוּדָה מִבֵּית כְּלָא :
 5 וַיִּבְקְעוּ שְׁלֹשֶׁת הַגְּבָרִים בְּמַחְגֶּה הָאֵיִב וַיִּשְׁאֲבוּ-מִים וַיָּבֹאוּ
 אֵלָיו וְלֹא אָבָה לְשִׁתּוֹתָם : 6 טוֹב יוֹם בְּחֻצְרֶיךָ מֵאֶלֶף :
 7 וַרְדֵּפוּ מִכֶּם חֲמִשָּׁה מֵאָה וּמֵאָה מִכֶּם רִבְבָּה וַרְדֵּפוּ : 8 וַיֹּאמְרוּ
 אֵלֵיהֶם צֹאוּ שְׁלֹשְׁתֶּכֶם וַיֵּצְאוּ שְׁלֹשְׁתָּם : 9 וַיְחִי אַחֲרֵי-זֹאת
 מֵאָה וָאַרְבָּעִים שָׁנָה וַיֵּרָא אֶת-בָּנָיו וְאֶת-בְּנֵי בָנָיו אַרְבַּעַה
 דְּרוֹת : 10 וַיִּמְלֹךְ-שֶׁם שֶׁבַע שָׁנִים וַשְׁשֵׁה חֲדָשִׁים וּשְׁלֹשִׁים
 וּשְׁלוֹשׁ שָׁנָה מֶלֶךְ בִּירוּשָׁלַם :

His five brothers and three sisters went with him to the house of their father. The queen reigned sixty-four years and died aged eighty-two: she had four sons and five daughters; her husband died in the forty-second year of her life and the twenty-fourth of her reign. And there were born unto him three sons and seven daughters, and his substance was six thousand sheep, and four thousand camels, and seven hundred asses. The days of the years of my life have been four and seventy years. There were a hundred and twenty-seven cities in his land, and in one of those cities there were a hundred and twenty thousand people. The half is better than the whole. And one said to the other, Let the two of us swear in the name of our God; so they sware, the two of them.

¹ יום unexpressed.

§ 49. PARTICLES.

1. The particles are mostly nouns, either entire or oftener disintegrated, though some are proper interjectional or demonstrative expressions.

Being nouns they must be considered, when in relation, to be in the *construct* state, and the word following them (or, as we say, governed by them) in the Genitive. The *case* in which, being nouns, they must also stand, will vary according to many circumstances; but as the language does not mark the case endings, this is of less consequence at first.

2. (1) Some particles are so much worn down and feeble that they cannot stand in the sentence alone, but require the support of a noun or pronoun, to which they prefix themselves; while again others, as the precative particle **אֵל**, are inseparable affixes. The punctuation of the important prepositional fragments **ב**, **כ**, **ל**, **מ**, and of the conjunction **ו**, has already been given, §§ 14, 15.

(2) Another important inseparable prefix is the interrogative particle **ה**, the pointing of which varies:

(a) Its usual pointing is **הֵ**, as **הֵנָּה** *is this?*

(b) Before simple *sh'wa* it is **הִ**, as **הִמָּעַט** *is it little?* occasionally followed by *Dagh. forte*; otherwise it is not infrequently marked by *Methegh*.

(c) Before Gutturals (except when they have **ַ** or **ִ**) it is also pointed **הֵ**, often marked by *Methegh*, as **הֵאָלֵךְ** *shall I go?*

(d) Before Gutt. with **ַ** or **ִ** it is **הִ**, as **הִחַזֵּק** *whether it be strong?*

3. *Suffixes to Particles*.—a. The pronominal suffixes to the particles will be found on the following pages: **לְ** and **כִּי** (p. 51), **מִן** (p. 53), **אֵלַי**, **עָלַי** (p. 70), **כִּי** (p. 87), **אֵת** acc. (p. 75), **אֵת** prep., **עִמָּךְ** and **הֵנָּה** (p. 142), **שֵׁנִי** (p. 130), **אֵלַי** (p. 136).

b. Notice the fondness of particles for *ā* in suffixes, where nouns have *ē*, e.g. 2 *f. s.* and 1 *pl.*, **לָךְ**, **לָנוּ**.

4. *Adverbs*.—(a) In addition to the adverbs already met with in the course of the book may be mentioned the

following: *אי, איה, איה, where?* (with suff. *איה where art thou?* *איה where is he?* *איהם*). *מאין, אימון, whence?* *אנה, whither?* *איה, איך, how?* *איך, how!*

(b) Some advbs. directly connected with nouns end in *ם*, which may have been an old accus. ending; e.g. *יוםם by day*, *ריקים in vain* or (with) *empty (hands)*, *חנם for nothing* or *in vain* (from *חן grace*). In some words this *ם* has passed into *ם* (§ 2. 2. 1); e.g. *פתאם suddenly*, *שלשם the day before yesterday* (three days ago, from *שלש three*).

(c) The noun *סביב circuit* is mostly used as advb. and preposition, *round about* (e.g. *יהוה סביב לעמו Yahweh is round about his people*). As a preposition it always takes the plur. form, sometimes masc., e.g. *סביבך round about thee*, more often fem. *סביבותיך*.

5. (a) *Conjunctions*.—*אם if*; *או or*; *או... או or... אם... אם whether... or*; *גם also*; *גם... גם both... and*; *גם לא... גם לא neither... nor*.

(b) *But* is frequently expressed by *waw*; e.g. *But of the tree thou mayst not eat, ואמרהעץ לא תאכל*. A stronger *but* is *אולם*. *But* after a negative is *אם*; e.g. *He walks not in the counsel of the wicked, but in the law of Yahweh is his delight, כי אם בתורת יהוה חפצו*.

(c) i. Questions, direct and indirect, are usually introduced by the particle *ה*; disjunctive questions—(*whether*) . . . or—by *אם... ה*; e.g. *הלנו אתה אם לערניו (whether) art thou for us or for our enemies?*

ii. For *final* clauses, see § 23. 6 (cf. § 46. II. 5 a). *למען* may also be used with *inf. cstr.*; e.g. *למען דעת כל עמי הארץ that all the peoples of the earth may know*.

(d) In oaths, *אם* = *certainly not*, and *לא אם* = *certainly*; e.g. *אם אעשה את הדבר הזה I shall assuredly not do this thing*. (The idiom is readily explained on the assumption of an ellipse; e.g. “*cursed be I, if I do this thing*.”) *אם יהיה טל certainly there shall not be dew*. *אם לא הארץ לך תהיה לנחלה surely the land shall be to thee for an inheritance*. We may trace the origin of this usage in the fuller form of sentence which occasionally occurs; e.g. *פה יעשה לי אלהים ובה יוסיף אם לא שרצבא תהיה so shall God do to me and more also* (lit.

and so shalt he add) if thou do not become captain of the host (i.e. I swear that thou shalt become).

(e) Some prepositions become conjunctions by the addition of **אֲשֶׁר**; e.g. **אַחֲרֵי אֲשֶׁר** (cf. *après que*).

6. *Interjections* **אָח**, **אָהָה** *ah!* **אוי** *woe!* **הוי** *ah, alas, ha!* **הֶם** (even pl. **הֵם**, as if **הֶם** were imper.) *hush!* **מִי יִתֵּן** (who will give? =) *O that! would that!* e.g. **מִי יִתֵּן מוֹתִי** *would that I had died*, **חֲלִילָה** *far be it!*—lit. *ad profanum!* **ה** loc. (as an exclamation; but also in construction, thus **לָנוּ מֵעוֹב אֶת־יְהוָה** *far be it from us that we should forsake Yahweh*).

עָתָר (*Qal*) *Hiph.* to entreat **בָּרַח** to flee **מוֹשׁ** to depart
שָׂאוֹל Saul **הִנֵּה** to moan, muse, meditate
עוֹן guilt, punishment **יָעַף** to be weary, faint (§ 39. 2. 2 a)
יָעַף weary, faint **יָנַע**, **יָנַע** to toil, grow weary (§ 39. 2. 2 a)

EXERCISE. TRANSLATE.

אָנָּה אֵלֶיךָ מְרוּחָה: 2 מֵאֵין יָבֹא עֲזָרִי: 3 וַיִּבְדָּד וְלֹא אָמַר בְּלִבָּתוֹ מִי יִתֵּן מוֹתִי אֲנִי תַחַתֶּיהָ בְּנִי: 4 חֲלִילָה לִי יְהוָה מַעֲשֵׂתִי זֹאת¹ הַדָּם הָאֲנָשִׁים הַחֲלָכִים² בְּנַפְשָׁתָם: 5 הָעֲתִירוּ לַיהוָה אֱלֹהֵיכֶם וַיִּסַּר מֵעָלַי אֶת־הַמָּוֶת הַזֶּה: 6 אֲסִילָא אֶל־בֵּית־אָבִי תִלְדָּ וְלִקְחָתָאִשָּׁה לְבָנִי: 7 אֲסִי־אֶקַּח מִכָּל־אֲשֶׁר־לָךְ: 8 מַה־טוֹב לָכֶם הַמָּשָׁל בָּכֶם שְׁבָעִים אִישׁ אֲסִי־מָשָׁל בָּכֶם אִישׁ אַחֶר: 9 וַיִּשְׁבַּע לָהּ שָׂאוֹל בִּיהוָה לֵאמֹר חֲרִי־הוּא אֲסִי־יִקְרָךְ עוֹן בְּדַבַּר הַזֶּה וּתֹאמַר הָאִשָּׁה אֶת־מִי אַעֲלֶה־לְךָ וַיֹּאמֶר אֶת־שְׂמוּאֵל הַעֲלִילִי וּתְרֹא הָאִשָּׁה אֶת־שְׂמוּאֵל וּתְזַעַק בְּקוֹל גָּדוֹל וַיֹּאמֶר לָהּ הַמֶּלֶךְ אֶל־תִּירְאִי כִּי מִה רְאִיתָ וּתֹאמַר הָאִשָּׁה אֱלֹהִים רְאִיתִי עָלַי מִדְּהָאָרֶץ:

And he said to her, My daughter, wilt thou go with this man, or wilt thou stay with me? and she said, Alas, my father, I cannot stay with thee. Whither shall I flee from

¹ We may assume an ellipse of *shall I drink?*

² Beth pretii, *at the cost* (here *risk*) *of*.

³ קָרָה with suff.

thy presence? Art thou my son or not? O that we had died by the hand of our God in the land of Babylon, when we sat and wept by the waters thereof. I have sworn in mine anger—ye shall not enter into my rest. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, in order that thou thyself mayst observe to do according to all that is written therein, and that thou mayst speak of it to thy children after thee, when thou sittest in thine house and when thou walkest by the way. God never grows faint or weary: if ye believe in him, how can ye say, My way is hidden from my God? for he remembereth that we are dust, and evermore he giveth strength to the weary who put their trust in him.

VOCABULARY.

ENGLISH AND HEBREW.

A.

Abigail, אַבִּיגַיִל.

Abimelech, אַבִּימֶלֶךְ.

able, be, יָכַל; *impf.* יֻכַּל, § 39.

Abraham, אַבְרָהָם.

Abram, אַבְרָם.

abundance, הַמָּוֶן 1.¹

according to, כִּי, prep.

acquire, to, קָנָה.

add, to, יָסַף, *perf.* and *ptc.* in

Qal; other parts in *Hiph.* See § 39.

adversary, צֵר 2. § 43.

advise. See counsel.

afflict, to, עָנָה, *Pi.*; affliction, עֲנִי 2.

§ 45.

after, behind, אַחֲרַי, אַחֲרֵי; אַחֲרֵי

after me, &c. See p. 70.

afterwards, אַחֲרֵיכֵן, אַחֲרָיִךְ.

again, עוֹד; and she *again* bore

וַתֵּלֶד, וַתִּסְפָּק, &c. See p. 129 (still).

aged, vb. and adj. זָקֵן; old age,

זְקִנָּה, זְקִנִּים.

alas! אָהָה!

all, כָּל 2. § 43.

allow, to, נָתַן, *acc.* and *inf.*

alone, לְבַד 2. § 43. See בר in
Lex. *I alone*, אֲנִי לְבַדִּי, &c.

also, וְגַם; both... and also, וְגַם... וְגַם.

altar, מִזְבֵּחַ. See sacrifice.

among, amongst (midst).

and, וְ, § 15; both... and, וְ... וְ
(also).

angel, messenger, מַלְאָךְ 1.

anger, אָף (אָנָף); suff. אַפִּי. § 43. 4.

angry, be, קָצַף; חָרָה, used im-
pers.: he was angry, לֹו חָרָה.

anoint, to, מָשַׁח; Messiah, מָשִׁיחַ 1.

another, אֲחֵר; one another... אִישׁ
אֲחֵר. See p. 150.

any (all); not any, none, כָּל... לֹא.
§ 13. 4.

appear, to, *Niph.* of see.

appearance, מֵרָאָה. § 45.

approach, to (draw near).

arise, to, קוּם. § 40.

ark, תֵּבָה (*e firm*).

ark (of covenant), אָרוֹן, with art.
הָאָרוֹן.

arm, זְרוּעַ, *f.* (generally); pl. *im, ôth*.

army, חָיִל, § 41 (force).

arrow, חֵץ 2. § 43.

as, like כִּי (see p. 87); as, when כַּאֲשֶׁר.

¹ The figures 1, 2, 3 after nouns indicate the Declensions.

ascend, to (go up).
 ashamed, be, בּוֹשׁ, § 40.
 ashes, דָּשָׁן 2. *i*.
 aside, turn, to, סוּר, § 40.
 ask, to, שָׁאַל, § 36.
 ass, he-ass, חֲמֹר; she-ass, אֶתוֹן 1.
 assemble, קָהַל, *Hiph.* (gather).
 assembly, מִקְרָא, 1 עֵדָה.
 atone, to, כָּפַר, *Pi.* § 26. 1 *a*;
 pass. *Pu.*; for עָל.
 avenge, to, נָקַם; *Niph.* be avenged,
 avenge oneself.
 awake, to, יָקַץ, *perf.* not in use;
 impf. יִיקֶץ; *perf.* הִקְיִין, *Hiph.*
 of קוֹץ.

B.

Baal, בַּעַל 2.
 bad, רַע 1. § 43.
 bank, שֹׁפָה 1 (lip).
 bark, to, נָבַח.
 be, to, הָיָה, § 45.
 bear a, דָּב 2. § 43.
 bear, to, carry, נָשָׂא (lift up).
 bear, to, bring forth, יָלַד, § 39;
 be born, *Niph.*; beget, *Hiph.*;
 a boy, יָלַד 2; girl, יָלְדָה 2;
 kindred, מוֹלָרֶת, § 29. 3.
 beast, חַיָּה (cattle).
 beauty, יָפִי 2, § 45 (fair).
 bed, מִטָּה (stretch); 1 מִשְׁכָּב (lie).
 befall, to, קָרָא; קָרָא, § 38. 1. 5.
 before (face).
 beget, to (bear).
 begin, to, חָלַל, *Hiph.* (הַחֲלִי); pass.
 Hoph.; beginning הַחֲלָה.
 beguile, to, נָשָׂא, *Hiph.*
 behind (after).
 behold, הִנֵּה, 2 הֵן, § 43; *behold*

I (me), הִנֵּנִי; *behold we (us)*, הִנֵּנוּ.
 See p. 142, note 1. Very often
 followed by the *participle*.
 believe, to, אָמַן, *Hiph.*; לְ of pers.
 belly, נֶחֱוֹן 1; בֶּטֶן 2. *i.* (womb).
 beneath, instead of, תַּחַת 2; plur.
 suff. תַּחְתִּי, &c., rarely sing. ex-
 cept תַּחְתָּם, § 36. 2.
 bereaved, be, נָשַׁבַל, *st.*
 beside, אֵצֶל, — *me*, אֵצְלִי, § 34. 4 b.
 Bethel, בֵּית־אֵל.
 between, בֵּין 2, § 41; *between me*
 and thee, בֵּינִי וּבֵינֶךָ; *between me*
 and you וּבֵינִיכֶם —.
 beware, to, *Niph.* of keep.
 beyond (region b.), other side,
 עֵבֶר.
 bind, to, saddle, חָבַשׁ; אָסַר.
 bird, fowl, עוֹף, 2; צִפּוֹר, pl. צִפּוֹרִים.
 bitter, to be, מָר, *st., impf.* יָמַר, § 42;
 bitter, 1 מָר, § 43.
 bless, to, בָּרַךְ, *Pi.*; pass. *Pu.* § 36;
 blessed, בָּרוּךְ; blessing, בְּרָכָה 1.
 blind, עוֹר 3.
 blood, דָּם 1; pl. blood shed;
 with heavy suff. דִּמְקָם.
 blot out, to, destroy, מָחָה; pass.
 Niph.
 boil, to, cook, בָּשַׁל, *Pi.*
 bone, עֶצֶם 2. *f.*; pl. *īm* and *óth*.
 book, סֵפֶר 2.
 bosom, חֵיק 2. § 41.
 both, שְׁנַיִם (two); with suff. *both of*
 us, we both, שְׁנֵינוּ, &c. § 48. 1. 9.
 bottle, חֶמֶת 2.
 bow, a, קָשָׁה 2. *f.*
 bow down, to, כָּרַע; trans. *Hiph.*
 boy (bear).

bread, לֶחֶם 2.
 broad, be, רָחַב, *st.*; broad, רָחַב 1;
 breadth, רָחַב 2. See p. 120.
 break, to, שָׁבַר; pass. *Niph.*;
 broken, נִשְׁבַּר; b. in pieces, *Pi.*
 break down, to, פָּרַץ.
 break, to (of day), עָלָה; daybreak,
 שֶׁחַר 2.
 breath, נְשָׁמָה 1.
 brightness, נֹגַה 2.
 bring, to, *Hiph.* of come.
 bring down, to, *Hiph.* of go down,
 &c.
 bring out, to, *Hiph.* of go out.
 bring up, to, *Hiph.* of go up.
 bring up, to = to rear, גָּדַל, *Pi.*
 brook, נָחַל 2.
 brother, אָח. See p. 153.
 buck, he-goat, תַּיִשׁ 2. § 41.
 build, to, בָּנָה. § 44.
 burn, to, שָׂרַף; pass. *Niph.*; with
 fire, בָּאֵשׁ.
 burnt-offering, עֹלָה.
 bury, to, קָבַר; pass. *Niph.*; grave,
 קֶבֶר 2. *i.*; קְבוּרָה grave, burial.
 but, כִּי; אִיִּם, בִּי אִם. § 49. 5 b.
 butler, butlership, מִשְׁקָה. § 45.
 buy, to, acquire, קָנָה (possess).
 buy corn, to, שָׁבַר.
 by (of cause), כִּי. §§ 14, 15.
 by (beside), עַל, p. 70.

C.

calamity, אֵיד 2. § 41.
 calf, עֵגֶל 2; *f.* עֵגְלָה. § 34.
 call, to, cry, קָרָא, *dat.*; he called
 him Adam, קָרָא לוֹ אָדָם; he
 called his name Adam, קָרָא אֶת־

שְׁמוֹ אָדָם; *he was called Adam*,
 נִקְרָא לוֹ אָדָם. § 43. 5.
 captain, יָשָׁר (prince).
 capture, to (a city), לָכַד.
 carcase (corpse).
 care, take, to, *Niph.* of keep.
 cast, to, throw, שָׁלַךְ, *Hiph.*; pass.
Hoph. § 27. 2.
 cast lots, to. See fall.
 cattle, בְּהֵמָה 1; cstr. s. בָּהָ; cstr.
 pl. בָּהֵ. See p. 154.
 cave, מְעָרָה, 1, *a* firm.
 cease, to, חָדַל, *st.*; he ceased speak-
 ing, חָדַל לְדַבֵּר.
 cedar, אֲרֶז 2.
 Chaldees, כַּשְׁדִּים.
 chamber, חֲדָר 2. *m.*
 change, to, חָלַף, *Pi.*
 cheek, לָחִי 2. § 45.
 cherub, כְּרוּב.
 child, יֶלֶד 2; עוֹלִל 1; עוֹלִל 3;
 children of Israel, בְּנֵי יִשְׂרָאֵל
 (son).
 choose, to, בָּחַר; *acc.*, בָּ.
 city, עִיר 2. *f.* *pl.* עָרִים. p. 153.
 clean, be, to, טָהַר, *st.*; clean,
 טָהוֹר 1.
 cleave, to, דָּבַק, *st.*; to, ב.
 clothe oneself, to, put on, wear,
 לָבַשׁ, *st.*, *acc.*; clothe (another)
 with—, *Hiph.*, two accus. § 27. 1d.
 cloud, עָנָן 1.
 cold, adj., קָר 1, § 43; noun, קָר 2.
 colt, עֵיר 2. § 41.
 come to, come in, enter, go in,
 בּוֹא; bring, *Hiph.*; pass. *Hoph.*;
 entrance, מְבוֹא 1.
 comfort, to, נָחַם, *Pi.*; pass. *Pu.*

command, to, צוה *Pi.*; pass. *Pu.*;

a command, מצוה 1.

commit, to, entrust (oversee).

compassion, to have, רחם *Pi.*

(pity). § 36.

conceal, to (hide).

conceive, הרה; *impf.* 3 *s.f.* with

waw cons. וַתֵּהָר. § 45. 1. 3.

confide, to, trust, בטח; in, ב.

contend, to, ריב. § 40.

continually, תמיד.

corn, שֶׁבֶר 1, דֶּגֶן 2.

corpse, carcase, נבלה 1.

corrupt, to, שחח, *Hiph.* (*Pi.*); pass.

Niph.

counsel, to, advise, יעץ, *impf.*

יעץ; deliberate, *Niph.*, *Hithp.*;

counsel, יעצה 1. § 39.

count, to, number, ספר; מנה.

§ 44.

count, to, impute, reckon, חשב.

country, the (field).

court, a, חצר 1. *c.*, pl. *im* and *oth.*

covenant, a, ברית, *f.*; to make a
covenant—כרת (cut); establish,
fulfil a —, — הקים (arise).

cover, to, כסה, *Pi.*; pass. *Pu.*; a

covering, מכסה. § 45.

cow, פרה (ox).

create, to, ברא; pass. *Niph.*

creep, to, רמש, *impf.* in *o*; creep-
ing things, רמש 2, *coll.*

cross, to, pass over, by, עבר;

Hiph., bring over, make go
through, &c.; a crossing, ford,

מעבר 1.

cry, to (call).

cry out, to, צעק, צעק; a cry, צעקה 1.

cultivate, to (serve).

cunning, ערום 1.

curse, a, ban, חרם 2.

curse, to, ארר; קלל, *Pi.*

cut down, to, cut off, cut, פרח;
pass. *Niph.*

D.

Daniel, דניאל; later דַּנְיָאֵל.

darkness, חֹשֶׁךְ 2.

dash in pieces, רטש, *Pi.*; pass. *Pu.*

daughter, בת 2. *i.*; my d., בתי, &c.;

plur. בנות 1. See p. 153.

David, דָּוִד, דָּוִד.

dawn, daybreak, שֶׁחַר 2.

day, יום 2, § 41. 5; pl. יָמִים, יָמִים.

See p. 153.

death, מָוֶת, § 41 (die).

Deborah, דְּבוֹרָה (= bee).

deceive, to (beguile).

declare, to (tell), (hear), (count).

deep, be, עמק, *st.*; deep, adj. עמק 1.

See § 43. 4.

deliberate, to (counsel).

delight in, to, חפץ, *st.*; *impf.*

יחפץ, in pause, יחפץ.

delight, pleasure, חפץ 2. § 35;

delighting in, adj. חפץ 1.

deliver, to, נצל *Hiph.*; pass. *Niph.*

depart, to, סור. § 40; מוש § 40.

descend, to, ירד. § 39.

desert, wilderness, pasture, מִדְבָּר 1.

desire, to, חמד; *impf.* יחמד, pass.

Niph.; חפץ, *st.*

desolation, חֲרָבָה 2.

despise, to, קלל; to be despised,

קל (Qal).

destroy, to, שחח, *Hiph.* (*Pi.*);

pass. *Niph.*; שמד, *Hiph.* pass.
Hoph. (blot out).

dew, טל.

die, to, מות; to kill, *Hiph.*, *P^ol.*

(מוות); pass. *Hoph.*; dead, מת

ptc.; death, מות 2. § 41.

disease, sickness, חלי 2. § 45.

displeased, זעף 1.

divide, to, ברל, *Hiph.*; pass. *Niph.*

do, to (make).

dog, כלב 2.

door, דל, 2. *f.*

dove, יונה, *f.*, pl. *im.*

draw near, to, approach, קרב, *st.*;

Hiph. bring near, offer, pre-

sent; נגש, *perf.* used in *Niph.*,

impf. in *Qal.* See § 33. *Hiph.*

bring near; near, קרוב 1.

dream, to, חלם; *impf.* יחלם; a

dream, חלום, plur. *oth.*

drink, to, שתה; to give to drink,

water, שקה, *Hiph.*; feast, מושטה,

§ 45; a butler, cupbearer, מושקה,

§ 45; cupbearer's office, same.

drive out, to, גרש, *Pi.*, pass. *Niph.*

drunk, be, נשבר, *st.*; strong drink,

שכר 1.

dry, be, יבש, *st.*, § 39; חרב; dry

land, יבשה 1.

dumb, אלם 3.

dust, עפר 1.

dwell, to, ישב, § 39; שכנו, *impf.*

in *o* (p. 80); *Hiph.*, to place;

tabernacle, מושכן, plur. *oth* (*im*).

E.

eagle, נשר 2. *i.*

ear, און, 2. *f.*, *du.*; give ear, hear-

ken, האון, *Hiph.*, denom.
(hear).

earth, land, ארץ 2. *f.*

earthquake, רעש (shake).

east, קדם; on the east of—

מקדם ל

eat, to, אכל, § 35; give to eat,

Hiph.; meat, food (אכל 2),

אכלה 2, מאכל 1.

Eden, עדן.

edge, פה, with the edge of the

sword לפי חרב. See p. 153.

eggs, ביצים 2, pl. *f.* § 41. 4.

Egypt, מצרים, *f.*; Egyptian, מצרי,

fem. — ית. § 16. 4. 1.

Ehud, אהוד.

elder, זקן 1 (aged); elder, comp.

= greater (great). § 47. 1 b.

Elijah, אליהו, אליה (אליה).

Elisha, אלישע.

embrace, to, חבק, *Pi.*

empty, רק (ריק).

end, קץ 2, § 43; latter end,

אחרית, *f.*

end, be ended, תם, *st.*, § 42; בלה,

§ 44; to finish, complete,

Hiph. תם, *Pi.* בלה; perfect,

תם 1, תמים 1.

enemy, איב, 3; enmity איבה 2.

enter, to, בוא, פ, אל.

entice, *Pi.* of פתה (to be simple).

entrance, מבוא 1.

escape, to, מלט, *Niph.*; rescue,

Pi.

establish, to, *Hiph.* of קום arise.

eternity (ever).

evening, ערב 2. *c.*

ever, eternity, ער, 1 עולם; for ever,

לְעוֹלָם; *eternal hills*, 'הָרִי ע'; never, לֹא . . . לע'; every, כָּל; every day, כָּל־יּוֹם (all); they went *every man* to his house, הֵלְכוּ אִישׁ לְבֵיתוֹ (§ 13. 4). evil, adj. רַע 1, § 43; evil, *n.* רַע, רָעָה 2, § 43; אָוֶן 2, § 41. except, בִּי אִם. extinguished, be, הִדְעָה, *st.* eye, עֵין 2. *f.*, § 41, *du.* עֵינַיִם; *pl.* עֵינֹת, fountains (§ 41. 5). Ezra, עֶזְרָא.

F.

face, faces, פָּנִים 1, *pl.*; before, formerly, לִפְנֵי; *before me*, לִפְנֵי, &c., p. 69; used both of *time* and *place*. fair, beautiful, יָפָה 1, § 45; beauty, fairness, יָפִי 2. fall, to, נָפַל, *impf.* in *a*, § 33; let fall, drop, cast (lots), *Hiph.* famine (hungry). far, to be, רָחַק, *st.*; far, adj. רָחוֹק 1. fat, בָּרִיא 1. father, אָב, irreg. See p. 153. fear, to, יָרָא, *st.*, § 39, *impf.* יִירָא; *inf.* יִירָאָה; pass. *Niph.*; terrible, נִירָאָה; fear, יָרָאָה 2, מוֹרָא 1, § 38; פָּחַד 2. feast (drink). feast, to hold a (religious), חָגַג, § 42, a (religious) feast, חָג 2, § 43 and p. 45 (near foot). feed, to, pasture, רָעָה; shepherd, רָעָה. field, שָׂדֶה 1, § 45, *pl.* *δθη* (*im*).

fierceness (heat), חָרוֹן. fight, to, לחָם, *Niph.*; *with, against*, מִלְחָמָה, ל; battle, war, מִלְחָמָה, *str.* מִלְחָמָה, § 29. 3. fill, to (be full). find, to, מָצָא; pass. *Niph.* § 38. fine, thin, דָּק 1. § 43. finish, to, כָּלָה, *Pi.*; pass. *Pu.* (be ended), also *Qal.* fire, אֵשׁ 2. *f.* § 43. firmament, expanse, רָקִיעַ 1. first, former, רִאשׁוֹן (§ 35. 1 a); at first, בְּרִאשֹׁנָה. fish, דָּגָה 1. § 18. 3. flame, לָהֶבֶת, 1. flee, to, בָּרַח; נוּם; to put to flight, הִנִּים (*Hiph.*); a refuge, מְנוּם 1. § 41. flesh, בָּשָׂר 1. fling, to (cast). flock, צֹאן 2; עֹדֵד 2. flood (of Noah), מַבּוּל. foe, אֹיֵב (enemy). food, אָכַלָה (eat). fool, נָבָל 1; אֲוִיל; folly, אֲוִילָה 2. foot, רֶגֶל 2. *f.* for, conj. כִּי. force, forces, army, חַיִּל 2, § 41; also wealth, valour. ford, a, מַעְבָּר. ford, to (to cross). forget, to, שָׁכַח; pass. *Niph.* fork, מוֹלֵג, 3; *pl.* מוֹלָנוֹת. form, to, יָצַר, § 39; *impf.*; with *warw cons.* יוֹצֵר. forsake, to, עָזַב (leave). four, § 48; fourth, § 48. 2. fowl (bird).

friend, רֵעָה, § 45.

frog, צִפְרָדֵּעַ, § 30.

from, out of, prep. מִן, § 14. 2,
§ 15. 2.

fruit, to bear, be fruitful, פָּרָה;
fruit, פֵּרִי, 2, § 45. 3 b.

full, be, מָלֵא, *st.*; *of*, acc.; be filled
with, *Niph.*, acc.; to fill (a thing
with), *Pi.*, *two acc.*, § 38. 3 b;
fuiness, מָלֵא; full, adj. מָלֵא.

G.

gain, to (property), רָכַשׁ; gain,
property, רָכִישׁ.

garden, גֶּן, 2, § 43.

garment, בִּגְדִי, 2. *i.*, suff. בִּגְדִי, &c.
(not דָּ). שְׂמֹלֶת, 2 and שְׂלֵמָה, 2
(by transposition).

gate, שַׁעַר, 2.

gather, to, אָסַף, § 34; קָבַץ (*Qal*), *Pi.*;
assemble, gather themselves,
and pass. *Niph.* of both vbs.

gazelle (beauty), צִבִּי, 2. *i.*, § 45. 3.

genealogies, history, תּוֹלְדוֹת, pl. *f.*
(bear).

generation, דּוֹר, 2, § 41, pl. (*im*) *ôth*.

Gentiles, גּוֹיִם, גּוֹי nation.

Gideon, גִּדְעוֹן.

girl (bear), (lad).

give, to, נָתַן, § 33; *dat.* gift(s),
coll. מָתָן, 1.

glad, be (joyful).

glorify, to, כָּבֵד, *Pi.* (be heavy);
glory, כְּבוֹד, 1.

go, to, הָלַךְ, § 39; walk, *Hithp.*
§ 26. 3 b.

go down, יָרַד, § 39; *Hiph.* bring
down; pass. *Hoph.*

go in, בּוֹא, § 40; bring in, *Hiph.*,
pass. *Hoph.*; followed by ב,
אֵל, acc.

go out, יָצָא, §§ 38, 39; bring out,
Hiph.; pass. *Hoph.*; *of* מִן, out-
going, exit מוֹצֵא, 1, § 38.

go up, עָלָה; bring up, *Hiph.*; an
ascent, מַעְלָה, § 45.

let go, to, שָׁלַח, *Pi.*

God, אֱלֹהִים, *pl.* (sing. in poetry
אלוה); with insep. prepp. 'לָא,
&c. (§ 15. 1 b), but מֵאֵל.

gold, זָהָב, 1.

good, be, pleasing, agreeable, טוֹב,
perf.; *impf.* יָיִטַּב; do good to,
do right, *Hiph.*; well, very,
הֵיטִיב, inf. abs. § 39.

good, adj. טוֹב; good things,
goods, goodness, טוֹב, 2, the
best (of), מֵיטֵב (only in cstr.) 1.

govern, to, rule, *over*, מָשַׁל, ב (king).
grass, דִּשָּׁא, 2; עֵשֶׂב, 2; to sprout
(of young grass), הִרְשִׁיא, *Hiph.*
denom.

grave (bury).

great, be, grow, גָּדַל, *st.*; bring up
(a child), *Pi.*; magnify, *Hiph.*
(*Pi.*);—oneself, *Hithp.*; great,
גָּדוֹל, 1; greatness, גְּדֻלָּה, 2; great,
רַב, 1, § 43, pl. many.

grey hairs, שֵׁיבָה.

groan, to, אָנַח, *Niph.* § 34.

ground, אֲדָמָה, 1.

grow, of grass (grass), (sprout).

grow up (be great).

guilty, be, אָשָׁם, *st.*; suffer, be
punished (as guilty), *Niph.*;
guilt, אָשָׁם, 1, עָוֹן, 1.

H.

half, *חצי* 2. § 45. 3.
 halt, to, be lame, *צלע*.
 hand, *יד* 1. *f.*, § 18; *your* —
יְדֶךָ.
 hang up, to, *יקע*, *Hiph.*; *הוֹקִיעַ*.
 happen, to (befall).
 hard, be, *קשה*; harden, *Hiph.*;
 hard, severe, *קָשָׁה* 1 (heavy).
 hate, to, *שָׂנֵא*, § 38; hatred,
שִׂנְאָה 2.
 head, *רֹאשׁ*, § 41. 5, pl. *רָאשִׁים*.
 heal, *רָפָא*; pass. *Niph.*
 hear, hearken, obey, *שָׁמַע*; make
 be heard, declare, *Hiph.* (ear);
 rumour, report, *שָׁמַע* 2.
 heart, *לֵב*, 1, *לֵב*, 2, § 43 (pl. *oth*
 in both).
 heaven, heavens, *שָׁמַיִם* 1, pl.
 heavy, be, *כָּבֵד*, *st.*; make heavy,
 harden (honour, glorify), *Pi.*;
 heavy, *כָּבֵד* 1.
 Hebrew, *עִבְרִי*, fem. *עִבְרִיָּה*, § 26. 4. 8.
 heifer, *עֻזְלָה* 2.
 help, to, *עָזַר*; help, *עָזַר* 2. § 35.
 hero, mighty man, *גִּבּוֹר*.
 hide, to, *סָתַר*, pass., reflex. *Niph.*;
 act. *Hiph.*; *חָבַא*, pass., reflex.
Niph., *Hithp.*; act. *Hiph.*.
 high, be, *רוּם*; lift up, *Hiph.*; high,
 lofty, *רָם* 1, *ptc.*
 hill, mountain, *הָר* 2. § 43.
 history (genealogies).
 hither, here, adv. *הָלַם*.
 Hittites, *חֲתִיִּים*, *בְּנֵי־חֵת*.
 ho ! *הוּי*.
 holy, be, *קָדַשׁ*, *st.*; sanctify, *Pi.*;
 —oneself, *Hithp.*; holy, saint,

קָדַשׁ 1; holiness, *קָדַשׁ* 2; holy
 place, sanctuary, *קָדַשׁ*, *מִקְדָּשׁ* 1.
 honey, *דְּבַשׁ* 2. § 29. 2.
 horn, *קֶרֶן* 2. *f.*
 horse, *סוּס* 2; mare, *סוּסָה*, *f.*
 host, army, time of service, *צָבָא*
 1, pl. *oth*. § 38. 2.
 hot, be, *חָם*, *st.*; hot, *חָם* 1, § 43;
 heat, *חֵם* 2.
 house, *בַּיִת* 2, § 41; home, *בְּיָתָהּ*;
 pl. *בָּתִּים*, p. 153.
 how ! *מָה*, § 13. 3; *אֵיךְ*.
 howl, to, *לָל*, *Hiph.*, § 39. 1. 4.
 hungry, be, *רָעַב*, *st.*; hungry, *רָעַב*;
 hunger, famine, *רָעַב* 1.
 hunt, to, *צוּד*; venison, *צִיד*.
 husband (man).

I.

if, *אם*.
 ill (evil).
 image, *צֶלֶם* 2.
 imagination, *יָצַר* 2 (form).
 impute, to, reckon, *חָשַׁב*.
 in, prep. *ב*, § 14; into, *אֶל*, *ב*.
 increase, to (*intr.*), *רָבָה*.
 inhabit, to, *יָשַׁב*, § 39. 2. 2 *b*; in-
 habitant, *יָשַׁב*.
 inherit, to, *יָרַשׁ*, § 39. 2. 2 *a*, dis-
 possess, *Hiph.*; *נָחַל*, give to in-
 herit, *Hiph.*; inheritance, *נַחֲלָה*.
 iniquity, *אָוֶן* 2, § 41 (evil, guilt).
 innocent, *נָקִי* (very rarely *נִקְיָא*).
 inside, midst, heart, *קֶרֶב* 2. *i.*;
within the city, *בְּקִרְבֵּי הָעִיר*; *within*
me, *בְּקֶרְבִּי* (midst).
 instead of, *תַּחַת* (beneath), p. 121.
 Israel, *יִשְׂרָאֵל*.

J.

- Jeroboam, יִרְבֵּעַם.
 Jerusalem, יְרוּשָׁלַם (יְרוּשָׁלַם), p. 103.
 Jezebel, אֵיזֶבֶל.
 Jonathan, יְהוֹנָתָן.
 Jordan (the), הַיַּרְדֵּן.
 Joseph, יוֹסֵף.
 Joshua, יְהוֹשֻׁעַ.
 journey, to, נָסַע; journey, מַסָּע 1.
 joyful, be, rejoice, &c., שָׂמֵחַ, *st.*; glad, joyful, *ptc.*; gladness, joy, שְׂמֵחָה 2; also נִיל, verb and noun, §§ 40, 41.
 Judah, יְהוּדָה.
 judge, to, שָׁפַט; to litigate, implead one another, *Niph.*; a judge, *ptc.* שֹׁפֵט; judgment, מִשְׁפָּט 1.
 just, be, righteous, &c., צַדִּיק, *st.*; justify, *Hiph.*; — oneself, *Hithp.*; just, righteous, צַדִּיק; righteousness, צִדְקָה 2. *i.*, צִדְקָה 1.

K.

- keep, to, watch, שָׁמַר; keep oneself, take care, beware, *Niph.*; watchman, *ptc.* שָׁמַר; watch, מִשְׁמָר 1; watch, charge, מִשְׁמָרָה, § 29. 3 a.
 key, מַפְתִּיחַ 3 (open).
 kid, נֹדִי. § 45.
 kill, to, הָרַג; *Hiph.* of *die* (הָמִית).
 kindle, to, burn (*intr.*) יָצַת, יָקַד (*trans.*); *Hiph.* of יָצַת (הָצִית), § 39. 3.
 king, be, rule, מָלַךְ, *over*, עָל, *b.*; make one king, *Hiph.*; נָמַר 1.

- Hoph.*; a king, מָלָךְ 2; queen, מַלְכָּה 2; kingdom, מַמְלָכָה, &c., § 29. 3 a.
 kiss, to, נָשַׁק, *impf.* in *a* (also *o*); with ל; a kiss, נִשְׁקָה (rare).
 kneel, to, בָּרַךְ, *st.*; to make (a beast) kneel, *Hiph.*; the other parts in sense of "bless"; knee, בָּרַךְ 2. *i.*, *f. du.* § 29, p. 101.
 know, to, יָדַע, § 39. 2; *impf.* יִדַּע, *imp.* יָדַע, *inf. cstr.* יִדְעַת; *pass.* *Niph.*; inform, make known, *Hiph.*; *pass.* *Hoph.*; knowledge, יָדַעַת 2.

L.

- lad, נַעֲרָה 2; girl, damsel, *f.* נַעֲרָה 2.
 ladder, סֻלָּם.
 lady, mistress, נָבִירָה 2. *i.* See § 29. 3 b.
 lamp, נֵר.
 lance, רֵמַח 2. § 37. 2.
 land (earth).
 last, אַחֲרָיו (after).
 law, instruction, תּוֹרָה (teach)
 leaf, leafage, עֵלָה 1. § 45. 3.
 lean, to, rest, press, act, סָמָךְ; oneself, *Niph.*; יָשָׁעַן, *Niph.*; upon, עָל.
 learn, to, לָמַד, *st.*; make learn, teach, *Pi.*, two *acc.*
 leave, to, abandon, עָזַב; *pass.* *Niph.*
 leave off, to, stop (cease).
 left (over), be, remain, שָׁאַר; to leave over, let remain, *Hiph.*; *pass.* *Niph.*
 left (hand), שְׂמָאוֹל.
 length (long).
 leopard, נָמַר 1.

lest, conj. פֶּן, joined with *impf.*
lick, to, לָקַק, § 42.
lie, to (speak falsely), כּוֹב, *Pi.*; a
lie, פֶּזֶב, 1.
lie down, to, lie, נָשָׁב, *st.*; a bed,
מִשְׁכָּב, 1; to lie down (of beasts),
רָבִץ, *st.*; a stall, resting-place,
מִרְבֵּץ, 3. § 30.
life (live).
lift up, to, bear, נָשָׂא (high).
light, be, shine, אֹר, *perf.* in *o*;
give light, *Hiph.*, § 40; light,
מֵאֹר, 2; luminary, light, מֵאֹר,
1, pl. *oth* (*im*).
light, be, swift, קָל, *st.*, § 42; to
curse, *Pi.*; lighten, *Hiph.*; light,
swift, קָל, 1. § 43.
like, prep. כִּי, § 14. See p. 87.
lion, אֲרִי, 2, § 45; young lion, בֶּפִּיר.
lip, edge, shore, שֹׁפָה, 1, *du.* § 17.
listen, to (hear), אָל, ב.
little, be, קָטָן, *st.*, § 22; little, קָטָן,
1, קָטָן, 1, — the first form is
not inflected (found only in
abs., and *once* in *cstr.*), the
second is inflected קָטָנִים קָטָנָה.
See § 43. 4.
little, a, some, a few, מְעַט; a little
water, food, &c. מִ' מַיִם, אֶכֶל;
a few people, מִ' מַתִּי מ' (also מַתִּי
מִסְפָּר).
live, to, חָיָה, § 45; living, חַי (from
root חָי, see p. 87); life, חַיִּים;
living creature, beast, חַיָּה.
lofty, be, נָבִיָה, *st.*; lofty, high, נָבִיָה,
1; loftiness, height, נְבִיָה, 2.
long, be, אָרַךְ, *st.*; to prolong,
Hiph.; long (אָרַךְ) only in *cstr.*

אָרַךְ (see p. 64), אָרַךְ, 1, fem.
אָרְכָה (see § 43. 4); length,
אָרַךְ, 2.
look, to, נָבַט, *Hiph.*
lord, אֲדֹנָי, 1; takes pl. suff., ex-
cept in 1st pers. s., where it
admits sing. also (prob. a later
device to distinguish a human
lord אֲדֹנִי from the divine אֲדֹנָי
= יהוה).
lot, נֹזֶל, 1, pl. *oth*.
Lot, לוֹט.
loud, גָּדוֹל (great).
love, to, אָהַב, *st.*, § 34; love, אָהָבָה
(strictly *inf. cstr.*).
low, be, נָשָׁפַל, *st.*; low, שָׁפַל; to
bring low, *Hiph.* of שָׁפַל or בָּרַע.
Luz, לֹז.

M.

magnify, to (be great).
maid, נִשְׁפָּחָה, 2; אָמָה, 1, pl. אֲמָהוֹת,
see p. 153.
make, to, do, עָשָׂה; pass. *Niph.*;
to make one thing into another,
two accus.; work, deed, מַעֲשֵׂה,
§ 45; מַעֲלָה *poet.*; a work, פֶּעַל,
p. 120.
male, זָכָר, 1.
man, husband, אִישׁ; man, man-
kind, אָדָם.
manner, מִשְׁפָּט, 2, דֶּרֶךְ.
mantle, מַעֲלִיל; אֲדָרְתָה, § 29. 2.
many, be, increase, רָבָה; increase,
to, act. *Hiph.*; many, רַב, 1. § 43.
mare (horse).
matter (word).
measure, to, מָדַד, § 42.

meat (eat).

meditate, muse, הִנָּה.

meet, to, קָרָא, קָרָה (infin. cstr.

קָרָאָה; *to meet him*, לִקְרֹאתוֹ, &c.

melt, to, מוּג, and *Niph.*

memory, memorial, זָכַר 2.

mention, to, *Hiph.* of *remember*.

merciful, to be, רָחַם, *Pi.*, acc. חָנַן 2;

mercy, loving-kindness, חֶסֶד.

messenger (angel).

midst, תֵּוָּךְ 1, § 41; *within the*

house, בְּתוֹךְ הַבַּיִת (inside).

mighty man (hero).

minister, to, שָׁרַת, *Pi.* (serve).

Miriam, מִרְיָם.

mischievous, אָסוֹן (rare).

missile (send).

mistress (lady).

Moab, מוֹאָב.

month, חֹדֶשׁ 2 (*new*).

moon, יָרֵחַ.

more (still), עוֹד.

morning, בֹּקֶר 2.

morsel, fragment, פֶּתַח 2. *i. f.* § 43.

Moses, מֹשֶׁה.

mother, אִם 2. § 43.

mountain (hill).

mourn, to, סָפַד; אָבַל, *st.*; mourn-

ing, מְסַפֵּד 3.

mouth, edge, פֶּה. See p. 153.

much, רַב 1. § 43 (*many*).

N.

naked, עֲרִיִם, pl. עֲרִימִים, see

§ 43. 4; nakedness, עֲרֹוּה 2.

name, שֵׁם 3, pl. שִׁמוֹת.

narrate, to, סָפַר, *Pi.*

nation, גּוֹי (people).

native land, מוֹלָדָת 2 (*bear*).

near, קָרֹוב 1 (*draw near*).

neck, צִוָּאר 1, *sing.* and *pl.*

new, חֲדָשׁ 1.

night, לַיִל 2, § 41, usually לַיְלָה 2.

no, not, לֹא direct; אַל, with pro-

hibitions, p. 83; no, none, אֵין

2 (*if with vb.*, *vb.* is in *ptc.*),

p. 136, footnote.

north, צָפוֹן 1.

not to, לִבְלֵתִי, *inf.*, p. 145.

now, עַתָּה.

number, to, מָנָה (*count*).

nurse, מִינִיקָה 2. *i.* § 29. 3.

O.

oath, נִשְׁבָּעָה (*swear*).

offer, to, *Hiph.* of קָרַב, *draw near*.

offering, קָרְבַּן; meat (*i.e.* blood-

less)—מִנְחָה; drink—נֶסֶךְ 2. *i.*;

burnt—עֹלָה.

ointment, שָׁמֶן 2.

old (elder, aged).

olive, זַיִת 2. § 41.

on, upon, ב, § 14. 1; עַל, p. 70.

one, § 48; one—another, p. 150

(friend), (brother).

only, אֶדְוָה, רַק.

open, to, פָּתַח; pass. *Niph.*; door,

פֶּתַח 2. *i.*; key, מַפְתָּח 3; to

open (of eyes), פָּתַח; pass.

Niph.; open (of mouth), פָּצָה.

oppress, to, עָנָה, לָחַץ, *Pi.*

or, או; וְאִם, אִם in interrogative

or indirectly interr. sentences,

—*shall we go or shall we for-*

bear? אִם נִחַדֵּל (וְאִם);

or no, or not, אִם לֹא, § 49. 5 c.

other, אַחֵר, pl. אַחֵרִים.
 out, out of, מֵן. § 14. 2, § 15. 2.
 out at, in at, בָּעֵד (properly "interval," "distance"). See p. 96.
 outside, חוּץ; *to the outside*, הַחוּצָה;
on, at, the outside of the house,
 מִחוּץ לְבֵית. § 14. 2 b.
 over, upon, עַל, p. 70.
 overflow, to, overwhelm, שָׁטַף.
 oversee, to, visit, פָּקַד; commit,
 entrust, *Hiph.*; an overseer,
 פִּקְדָּן.
 ox, פָּר, 2, § 43; שׁוֹר, § 11; cow,
fem. פָּרָה.

P.

pain, חָלִי, 2, § 45. 3; מַכָּאב.
 palace, הַיְכָל, 1, pl. *ôth* (once);
 cstr. הַיְכָלִי.
 palm (hand), כַּף, 2, § 43.
 pass by, עָבַר (cross).
 passover, פֶּסַח, 2.
 pasture, מִדְבָּר (desert).
 path, נָתַב, 1. *m.*, and נִתְיָבָה, *f.*
 pay, to, נָשַׁל, *Pi.*
 people, עַם, 2, § 43.
 perfect, תָּמַם, 1, § 43; תְּמִימִים, 1. See
 be ended.
 perish, to, אָבַד, § 35; destroy,
Pi., *Hiph.*
 permit, to, נָתַן, *acc.* and *inf.*
 Pharaoh, פָּרֹעַ.
 Philistines, פְּלִשְׁתִּים.
 pit, prison, בּוֹר, 2, § 41; pl. *ôth*.
 pity, to, רָחַם, *Pi.*, § 36; חָנַן, § 42.
 place, to, שָׂם, שָׂמָה, שָׂם (Hiph.
 of נָתַן); *Hiph.* of שָׁכַן. See set,
 dwell, rest.

place, a, מָקוֹם, 1; pl. *ôth* (arise).
 plague, נִגַּע, 2; מִכָּה.
 plain (*noun*), lowland, שְׁפֵלָה.
 plant, to, נָטַע; a plant, נֹטֵעַ, 2. *i.*
 play, to, sing, &c., וָמַר, *Pi.*
 plead with, to, רִיב, בָּ, עִם, § 40.
 plough, to, חָרַשׁ.
 plunder, to, בָּזַן (spoil), (take). § 42.
 poor, דָּל, אֲבִיּוֹן, 1, § 43.
 possess, to, יָרַשׁ, קָנָה; possessor,
 קָנָה; possession, מִקְנָה, § 45.
 pot, סִיר, pl. *ôth*.
 pour out, שָׁפַךְ (spill).
 powerful, עָצוּם, 1.
 prayer, תְּפִלָּה.
 precept, פָּקֹד (oversee).
 presence, in p. of, לִפְנֵי (face),
 p. 69.
 prey, מָלְקוֹחַ (take).
 priest, כֹּהֵן.
 prince, שָׂר, 2, § 43.
 prolong, to, *Hiph.* of אָרַךְ, *be*
long.
 promise, to, אָמַר, with *inf.*
 prophesy, to, נָבֵא, *Niph.* (*Hithp.*);
concerning, עַל, לְ; prophet,
 נָבִיא.
 prove, to (try), צָרַף, בָּחוּן, צָרַף,
Pi.
 proverb, מִשְׁלַל, 1.
 punished, be, *Qal*, *Niph.* of אָשַׁם,
be guilty.
 pursue, to, רָדַף.
 put on, wear, לָבַשׁ, *acc.*; to clothe,
 dress with, *Hiph.*, *two acc.*,
 § 27. 1 *d.* § 38. 3 b.
 put, to, place, set, נָתַן. See place.
 put out, to (the hand), שָׁלַח.

Q.

queen, מַלְכָּה 2.

quiet, שָׁקֵט.

quiet, become, שָׁחַק, impf. *o*.

R.

rain, מָטָר 1; rain, to, מָטַר, *Hiph.*

ram, אֵיל 2. § 41. 2.

ransom, בָּפַר 2 (atone).

read, to, קָרָא.

rebel, revolt, to, פָּשַׁע; *against*, ב.

receive, to, לָקַח. § 33. 3 b.

redeem, to, פָּדָה, נָאָל; redemption,

פְּדוּת; redeemer, נֹאֵל.

refrain, to, רָחַק, *st.* (far).

refresh, to, sustain, קָעַד.

refuge (flee), (trust).

regard, to, שָׁעָה, אָל (look).

reign, to (king).

rejoice, to (joyful, be).

remember, to; זָכַר; *pass.* *Niph.*;

call to remembrance, mention,

Hiph.; memory, זָכַר 2.remove, to, סִיר, intrans.; *Hiph.*
trans.

rend, to, קָרַע.

repent, to, נָחַם, *Niph.* נָחַם, § 36.

report, שָׁמוּעָה (hear).

rescue, to (escape), (deliver).

rest, to, שָׁבַת; make cease, *Hiph.*;נָח; give rest, *Hiph.* הִנִּיחַ, *dat.*;place, set, *Hiph.* הִנִּיחַ; resting-

place, מְנוּחָה, מְנוּחָה, § 41; sab-

bath, שָׁבַת 1.

restore, to (return).

return, to, שׁוּב; restore, *Hiph.*,

פִּסְלָה; return, תְּשׁוּבָה.

reveal, to, נָלַח.

review, to, פָּקַד (oversee).

rib, side, צָלַע, *f.* 1; pl. *ôth* (*im*).

See p. 114.

riches, חֵיל 2 (force); עֵשֶׂר 2; rich,

עָשִׂיר.

riddle, חִידָה.

ride, to, רָכַב, *st.*; to make ride,set on a horse, &c., *Hiph.*;chariot, רָכַב 2. *i.*, מְרַכֶּבֶה.

righteous, be (just).

rise, to, קוּם.

rise, to (of star, &c.), זָרַח.

rise early, to, *Hiph.* שָׁכַם.river, נָהָר 1, pl. *ôth* and *im*; יָאֵר(mainly of Nile and its
branches).roll, to, גָּלַל, *Qal*, *Hiph.*; *pass.**Niph.*

rule over, to (govern).

rumour (report).

run, to, רוּץ; runner, post, *pt.*

רָץ 1; make run, bring hastily,

Hiph.

S.

sabbath (rest).

sacrifice, to, זָבַח; sacrifice, זָבַח

2. *i.*; altar, מִזְבֵּחַ 3, pl. *ôth*

(offer, offering).

saddle, to (bind).

saint (holy).

sake of, for, בְּעִבּוּר, — *of me*,

בְּגִלְגָּלִי, בְּעִבּוּרִי. See עֵבֶר

גָּלַל in Lex.

salt, מָלַח 2.

salvation (save).

Samson, שָׁמְשׁוֹן.

Samuel, שְׁמוּאֵל.

sanctify, to (holy).

sanctuary (holy).

sand, חוֹל, 2. § 41.

Sarah, שָׂרָה.

satisfied, be, שָׂבַע, *st.*, with, acc. ;

to satisfy with, *Hiph.*, two acc.,

§ 38. 3 ; satisfied, שָׂבַע 1 ; ful-

ness, שָׂבַע 2, שָׂבַע 1.

Saul, שָׂאוּל.

save, to, יָשַׁע, *Hiph.* הוֹשִׁיעַ ; pass.

Niph., salvation, safety, יָשַׁע 2 ;

יִשׁוּעָה.

say, to, promise, אָמַר, § 35.

scattered, be, פָּוַץ (*impf.*) ; to

scatter, *Hiph.* ; pass. *Niph.*

sceptre, tribe, rod, נֶשֶׁבֶט 2.

scribe, סֹפֵר 3 (count).

sea, יָם 2, § 43, *ctr.* יָם, יָם, and

יָם (only in יָם-סוּף).

see, to, רָאָה, §§ 44, 45 ; pass.

Niph. ; show, let see, *Hiph.*,

two acc. ; seer, רָאָה ; sight,

aspect, face, מַרְאֶה.

seed, זָרַע 2 (sow).

seek, to, inquire at, דָּרַשׁ ; pass.

Niph.

seek, to, בָּקַשׁ, *Pi.*

sell, to, מָכַר ; pass. *Niph.*

send, to, שָׁלַח ; send away, loose,

Pi. ; a missile, שָׁלַח 2. *i.*

serpent, נָחָשׁ 1.

serve, to, till, עָבַד ; pass. *Niph.* ;

enslave, *Hiph.* ; servant, עָבַד

2 ; service, עָבַדָה ; to serve =

minister (mainly in sacred

things), נָשַׂרָה, *Pi.*

set, to, בָּוֵן ; שִׁית (שׁוּם), שִׁית

Hiph., *Pi.* (§ 40. 5) ; pass.

Niph. (place).

seven, seventh, § 48.

shadow, צֶל 2. § 43.

shake, to, רָעַשׁ ; trans. *Hiph.* ; an

earthquake, רָעַשׁ 2.

shave, to, גָּלַח, *Pi.*, *Hithp.*

shed, to (spill).

Sheol, the underworld, שְׁאוּל.

shepherd, herdsman, רָעָה (feed).

shine, to, אָוַר, § 40.

shore (lip).

short, קָצֵר 1.

shoulder, שֵׁכֶם 2. *i.*

shut, to, סָנַר ; pass. *Niph.*

sick, be, to, חָלָה ; sickness, חָלִי.

side, end (יָרֵכָה or יָרֵכָה), (once

in *sing.*—Gen. 49. 13—with

suff. (יָרֵכָה), *du.* יָרֵכָהִים, *ctr.*

יָרֵכָהִי (with *dagh. l.*).

silent, be, דָּם, *st.* (*impf.* יָדָם), חָרַשׁ,

Hiph.

silver, כֶּסֶף 2.

simple one, a, פָּתִי 2. § 45. 3 b (3).

sin, to, חָטָא ; sin, חָטָא 2, חָטָאָה ;

sinner (*sing.*), חָטָא, *ptc.*, חָטָא

(used in plur.).

sing, to, נָשַׁר ; a song, נֶשֶׁר, and *fem.*

sister, אָחוֹת 1. See p. 153.

sit, to, dwell, יָשַׁב, § 39. 2 ; make

to sit, place, *Hiph.* ; pass.

Hoph. ; a seat, assembly, dwell-

ing-place, מוֹשָׁב 1.

slaughter, to, שָׁחַט, § 36.

slay, to, הָרַג (die).

sleep, to, יָשָׁן, *st.* ; sleep, slumber,

נָוַם ; sleep heavily, רָדַם, *Niph.* ;

sleep, שָׁנָה 1, חֲנוּמָה ; heavy

- (ecstatic) sleep, תִּרְדָּמָה, *e*
firm.
- smell, to, רִיחַ, *Hiph.*; smell, רִיחַ, 2.
- smite, to, נָנַח; pass. *Niph.*; נָנַח;
Hiph. הִנָּח; pass. *Hoph.* הִנָּע;
stroke, defeat, מָנַח, מִנָּחָה;
2. *i.* (The word מָנַח is of
general use, the other two very
commonly of divine plagues.)
- smoke, עָשָׁן 1.
- snare, פָּח 2. § 43.
- sole (of foot), palm, כַּף 2. *f.* § 43.
- some (a little), מֶזֶן, partitive.
- son, בֶּן 3. See p. 153.
- song, שִׁיר *m.* (שִׁירָה *f.*).
- sore, רָע (bad).
- sorrow, heaviness, יָגוֹן 1.
- soul, נַפְשׁ 2. *f.*
- south, נֶגֶב 2.
- sow, to, זָרַע; bear seed, *Hiph.*;
seed, זָרַע 2.
- speak, to, דָּבַר, *Pi.* (pf. דִּבֶּר)—in
Qal used only in *act. ptc.*; a
word, thing, דָּבָר, 1; *everything*,
כָּל דָּבָר, *nothing*, כָּל ד'—לֹא, or
לֹא—ד' § 13. 4.
- spill, to, שָׁפַךְ; pass. *Niph.*
- spirit, wind, רֵיחַ 2. *f.*
- spoil, to, plunder, שָׁלַל; spoil,
שָׁלַל 1.
- spread, to, spread out (hands),
פָּרַשׁ *Hiph.* (impf. יַצִּיעַ),
§ 39. 3.
- sprout, to, צָמַח; make to sprout,
Hiph.; sprout, branch, צָמַח 2 *i.*
(grass).
- staff, מַקֵּל 3, pl. *ôth*.
- stall, lair, מְרִיבִים 3 (lie down).
- stand, to, עָמַד; set up, *Hiph.*, קוּם.
star, בֹּכֶב 1.
- statute (command), חֻקַּי 2, § 43,
fem. חֻקָּה (precept).
- steal, to, גָּנַב, *Qal* and *Pi.*; pass.
Pu., *Niph.*; thief, גָּנֵב.
- still, yet, more, עוֹד; see p. 136
(note); *still alive*, עוֹד חַי (again).
- stone, אֶבֶן 2.
- stranger, sojourner, נָכַר 1, § 41;
strange, foreign, נֹכְרִי (*nokhrî*).
- street, חוֹץ 2, pl. *ôth*; שׁוּק 2;
רֹחֶב, *f.*, pl. *ôth*.
- strength (strong).
- stretch, to, נָטָה, also *Hiph.* (put
out); a bed, מִטָּה.
- strip, to, פָּשַׁט, *Hiph.*
- strong, be, חָזַק, *st.*; אָמַן, *st.*;
strengthen, *Pi.*; עָצַם, *st.*;
strong, חָזַק, עָז, עָצוֹם; strength,
חָזַק and חֲזָקָה; עָז 2, § 43;
כֹּחַ 2.
- strive, to, plead, רִיב, § 40; strife,
מְרִיבָה, 2, רִיב.
- suck, to, נָקַח, § 39. 1; suckle, give
suck, *Hiph.*; nurse, *ptc. Hiph.*,
מִיִּנְקָה, see § 29. 3.
- suffer, to, punishment (be guilty);
to suffer pain, כָּאַב, *st.* (pain).
- sun, שֶׁמֶשׁ 2.
- swarm, to, שָׂרַץ, *with acc.*; a
swarm, שָׂרָץ 2.
- swear, to, שָׁבַע, *Niph.*; oath, שְׁבוּעָה.
- sweat, זָעָה, *st.* firm.
- sweet, be (מֵתוֹק), *st.*; sweet, מֵתוֹק 1,
inflect. מִתְּוָקָה. § 41. 1 b.
- sword, חֶרֶב 2. *f.*
- sycamores, שִׁקְמִים.

T.

tabernacle, מִשְׁכָּן (dwell).
 tablet, לוח *m.*; pl. לוחות.
 take, to, לָקַח; pass. *Qal*, *Niph.*,
 § 33. 3 b, c; prey, plunder,
 מִלְקוֹחַ; take (capture in war,
 &c.), לָבַד; pass. *Niph.*
 tall, גָּבֹהַ (great). *Cstr.* גְּבוֹהַ.
 tambourine, תוף 2. § 43.
 taste, to, טָעַם; taste, sense, טַעַם 2.
 teach, to, יָרָה, *Hiph.*, הוֹרָה; לָמַד
 (learn) *Pi.*; law, instruction, תוֹרָה.
 tell, to, נָגַד, *Hiph.*; pass. *Hoph.*
 (count), (say), (speak).
 temple, הֵיכָל (palace).
 tent, אֹהֶל 2; pl. אֹהֳלִים (but also,
 with *prep.* בְּאֹהֳלִים).
 terrible, נֹרָא, *Niph. ptc.* of יָרָא
 (fear).
 testify, to, עִיד, *Hiph.*; witness, יָעֵד.
 that, conj. כִּי; in order that, לְמַעַן,
 with *inf.* *cstr.* (p. 168), or
imperf. (p. 86); *that* is very
 often expressed by *waw consec.*,
e.g. after וַיְהִי, *and it came to*
pass. § 23. 3.
 then, of time, אָז; *then*, of tran-
 sition in thought, ו, simple and
consec. § 23. 3.
 thence (there).
 there, שָׁם; thither, שָׁמָּה; thence,
 מִשָּׁם; where, whence, whither,
 see p. 47.
 there is (was), יָשׁ; — *water*, יֵשׁ
 מַיִם; *I have*, יֵשׁ-לִי, &c. (see p.
 130, note 3); *there is (was) not*,
 אֵין; *there is no water*, אֵין מַיִם;
suff., see p. 136.

therefore, עַל-כֵּן.
 thief (steal).
 thigh, יָרֵךְ 1; cons. יָרֵךְ. See p. 64.
 thing (speak).
 thither (there).
 thorn, קוֹץ 2.
 thought, מַחְשָׁבָה, § 29. 3 (count);
cstr. pl. מִחָ.
 thresh, דָּגַשׁ; threshing-floor, נֶרֶן
 2, pl. *ôth*.
 threshold, סף 2. *i.* § 43. 1 a.
 throne, seat, כִּסֵּא 3, pl. כְּסִאוֹת.
 thus, כֵּן.
 tidings, to bring, preach, בִּשֹׁר,
Pi.
 till, cultivate (serve).
 till, until, prep. עַד; conj. עַד אֲשֶׁר,
 with *perf.* or *imperf.* according
 to sense. *Suff.*, p. 70.
 time, עֵת, § 43; time (*fois, mal*),
 פַּעַם 2, gen. *fem.*, plur. *im*
 (properly *step*); twice, פַּעַמַּיִם;
 three times, שְׁלֹשׁ פַּעַמַּיִם.
 tingle, to, צַל. § 42.
 together, יַחַד, יוֹתָד.
 to-morrow, מָחָר.
 tongue, לָשׁוֹן 1, gen. *fem.*, pl. *ôth*.
 touch, to, נָגַע, ב.
 tower, מִגְדָּל 1, pl. *im* and *ôth*.
 transgress, פָּשַׁע; *against*, ב, trans-
 gression, פְּשָׁע 2. *i.*
 tread, to, רָמַם.
 tree, עֵץ 1; wood, *pl.*
 tremble, to, רָנָה, *st.*
 tribe (sceptre).
 trust, to, בָּטַח, ב, seek refuge in,
 חָסָה, ב, a place of refuge,
 מִחָסָה (confide), (flee).

to try (as silver), **בָּחַן**, **צָרַף**; to try, prove, tempt, **נָסָה**, *Pi*.
 turn, to, overturn, turn into, **הִפֵּךְ**; pass. *Niph.* (return).
 turn aside, to, **סוּר**.
 twins, **תְּאֵמִים**.
 two, § 48; they two, both of them, **שְׁנֵיהֶם**, &c. § 48. 1 (9); the second time, **שֵׁנִית**.

U.

under (beneath).
 undone, to be, **דָּמָה**, *Niph.*
 unless, **לֹא־לֹא** (usually perf.).
 until, **עַד**, **עַד־י**, &c. (till), p. 70.
 unto, **אֵל**, **אֵלֵי**, &c., p. 70.
 upon, **עַל**; *suff.*, p. 70.
 upright, **יָשָׁר**.
 upwards, **מַעֲלָה**. See **עַל** in Lex.
 Ur, **אוּר**.

V.

vain, empty, **רֵיק**, **רֵיק**; vanity, **רֵיק**, **שׁוּא**.
 valley, **בִּקְעָה** 2, **נַחַל** 2, **נֵיא** 2.
 valour, **חֵיל** 2 (force). § 41.
 vengeance, **נִקְמָה** 1 (avenge).
 venison, **צִיד** 2. § 41.
 very, **מְאֹד** (prop. a noun).
 vine, **נָפֶן** 2.
 vineyard, **כַּרֶּם** 2; vinedresser, **כַּרְמִי** 3.
 violence, wrong, **חָמָס** 1.
 virgin, **בְּתוּלָה**.
 vision, **מְרָאָה** (see).
 visit, to (review), (oversee).
 voice, **קוֹל** 2.
 vow, to, **נָדָר**; a vow, **נֶדֶר** 2.

W.

walk, to, *Hithp.* of **הָלַךְ**. § 26. 3 b.
 wall, **חוֹמָה**.
 wander, to, wave, tremble, **נָע**; a wanderer, **נָע**, *ptc.*
 war (fight).
 wash, to, **רָחַץ**; —clothes, **כִּבֵּס**, *Pi*. § 26. 1 a.
 waste, to, lay waste, **שָׁמַם**, *Hiph.*
 waste away, to, **מָק**, *Niph.* § 42.
 watch, to (keep).
 water, waters, **מַיִם**, pl.
 water, to (**שָׁקָה**, *Hiph.*), **הִשְׁקָה** used as causative of **שָׁתָה**, p. 152.
 way, manner, **דֶּרֶךְ** 2. c.
 weak, **דָּל** 1. § 43.
 wealth, **חֵיל** 2 (force). § 41. 2.
 wean, to, **נָמַל**; pass. *Niph.*
 weapon, **בָּלִי**, *pl.* **בָּלִים**, c. **בָּלִי**.
 wear, to (put on).
 weary, be, **יָעָה**, *st.* § 39; weary, **יָעַף** 1.
 weep, to, **בָּכָה**. § 44, § 45. 1 (1).
 weigh, to, **שָׁקַל**, pass. *Niph.*
 well, **בָּאָר** 2. f.
 west, **יָם**. § 43.
 what, **מָה**. § 13. 3.
 whelp, **נִיר** (lion).
 when, **כִּי** with inf. cstr.; **כַּאֲשֶׁר**, **כִּי** with finite forms (p. 111).
 when? how long? **מָתַי**, **מָה**.
 whence, where, whither, p. 47.
 whether?, **הֲ**, **וְ**, § 49. 2; **אִם** (or), § 49. 5 c.
 who, which, **אֲשֶׁר**. § 13. 2.
 who? **מִי**. § 13. 3.
 whoever, whosoever, **מִי**. § 13. 3.

whole (all).

why? wherefore? לָמָּה (מִדּוּעַ).

wicked, רָשָׁע 1; wickedness,

רָשָׁעָה 2.

wife (woman).

wilderness (desert).

willing, to be, אָבָה, § 35.

wind (spirit).

wine, יַיִן 2. § 41.

wing, border, extremity, כַּנָּף 1.

f. du. (pl. óth).

wise, be, חָכַם, *st.*, impf. יִחְכֹּם;

wise, חָכַם 1; wisdom, חֲכָמָה 2.

wish, to, חָפֵץ, *st.*

with, prep. עִם 2; אֵת 2. § 43.

See *suff.*, p. 142, note 1; with

of instrument, ב, § 14. 1 f.

withdraw, to (be far).

within (inside), (midst).

witness, עֵד 1, § 41 (testify).

wolf, זָאֵב 2, *e* firm.

woman, אִשָּׁה. See p. 153.

womb, בֶּטֶן 2. *i. f.*; רֶחֶם 2. *c.*

wood, timber (tree).

word, thing, matter, דָּבָר 1.

work, to (make).

wrestle, to, אָבַק, *Niph.*

write, to, כָּתַב; pass. *Niph.*

(count).

Y.

Yahweh (Jehovah), יְהוָה; perhaps

יְהוֹה; usually read יְהוָה, p. 41.

year, שָׁנָה 1, pl. *ím* (*óth* poet.);

a yearling שָׁנִי; 20 years old

= son of 20 years.

yoke, עֹל 2. § 43.

young, younger (little). § 47. 1.

youth, young man, נָעַר, *f.* נַעֲרָה;

time of youth, נַעֲרִים.

Z.

Zion, צִיּוֹן.

ADDENDA.

On p. 172, col. 1, *insert*—
because, כִּי.

On p. 179, col. 1, *insert*—
Jacob, יַעֲקֹב.

On p. 185, col. 1, *insert*—
Solomon, שְׁלֹמֹה.

On p. 187, col. 1, *insert*—
understanding, בִּינָה 1.

VOCABULARY.

HEBREW AND ENGLISH.

א

אב *a father*; cstr. אָבִי. See p. 153.

אָבֵד *to perish* (§ 35).—Impf. יֵאבֵד

—Hiph. הֵאבִיד *to destroy*.

אָבָה *to be willing* (§ 35).—Impf.

יֵאבָה.

אֲבִיגַיִל *Abigail*.

אֲבִיּוֹן *m. poor*.

אֲבִימֶלֶךְ *Abimelech*.

אֶבֶן *2 f., a stone*.

נֶאֱבַק Qal not in use.—Niph. נִאֲבַק

to wrestle.

אֲבְרָהָם *Abraham*.

אֲבְרָם *Abram*.

אָדָם *1 m., man*.

אֲדָמָה *1 f., the ground*.

אֲדֹנָי *1 m., lord*.—Takes suff. of

plur. noun. See *lord* in Eng.-

Hebr. With prefix לְאֲדֹנֵי &c.

אֲרֶרֶת *2 f., a mantle*. § 29. 3.

אָהַב *to love*.—Impf. יֵאָהֵב (*1 pers.*

also אֶהֱבֶה). § 34 f.

אָהָה *alas!*

אֶהֱדָה *Ehud*.

אֹהֶל *2 m., a tent*; pl. אֹהֳלִים (but

אֹהֳלִים is found).

אָוֶן *2 m., vanity, wickedness*. § 41.

אֹרֶךְ *to be light, shine, (ו') Perf.*

אֹרֶךְ. Hiph. הֵאֲרִי *to give light*.

§ 40.

אֹרֶךְ *2 m., light*. § 41.

מֵאֹרֶךְ *1 m., a light, luminary*; pl.

ִּימ and ֹהֶת.

אֹרֶךְ *Ur*.

אָזֵיךְ *adv. then*.

אָזֶן *2 f., the ear*. § 29.

אָח *m., a brother*. See p. 153.

אָחָה *m., אחָה f., one*. § 48.

אַחֲרָי *adv. afterward*; prep. *after*,

behind; oftener אַחֲרַי.—אַחֲרַי

after me &c., p. 70.

אַחֵר *adj., another*; pl. אַחֲרִים.

אַחֲרִית *f., end, latter end*.

אֵיבֵן *3 m., an enemy*. § 30.

אִידָה *2 m., calamity*. § 41.

אֵיזֶבֶל *Jezebel*.

אֵיךְ *adv. how? how!*

אֵין *2 (nothing), there is not*; cstr.

אֵין. Suff. p. 136, footnote.

אִישׁ *m., a man*. See p. 153.

אִשָּׁה *f., a woman*. See p. 153.

אָכַל *to eat* (פ"א, § 35).—Hiph.

הֵאֲכִיל *to give to eat*.

אָכַל *2 m., food*; אֲכָלָה *2 f., id*.

מֵאֲכָל *1 m., id*.

אֵל *adv. no, not, with Juss*. p. 83.

אֵלָּה *prep. unto*. Suff. p. 70.

אֱלֹהִים *pl. m., God.* (Sing. אֱלֹה.)
used in poetry.) With prefix,
לְאֱלֹהִים &c., § 14. 1 c, but מֵאֱלֹהִים.

אֵלִיָּה *Elijah.*

אֵלִישָׁע *Elisha.*

אֱלִיל *m., an idol.*

אֵלֶם 3 adj., *dumb.*

אִם adv. *if; אם בִּי except.*

אִם 2 *f., mother.* § 43.

אָמֵן *to be firm.*—Hiph. הֶאֱמִין *to believe,* ל, ב.

אֱמֶת 2 *i. f., truth* (contr. fr. אֱמֶנֶת).
Suff. אֱמֶתוֹ.

אָמִץ *to be strong* (st. § 23).—Pi.
to make strong.

אָמַר *to say, to promise, intend.*
§ 35.

אָמַר, אֲמָרָה *speech, word* (poetical).

אֲנִי pron. *I.* § 12.

אָסַף *to gather.*—Impf. יֵאָסֶף, § 35.
1 b.—Niph. *to assemble.*

אָף *m., the nose, anger.*—Du. אֶפִּים
the nostrils, face (אָנַף *to breathe,*
be angry). § 43. 4.

אֶצֶל 2, used as prep. *beside; beside*
me, אֶצְלִי. § 34. 4 b.

אַרְבַּע *four.* § 48.

אַרְזוֹ 2 *m., cedar.*

אַרִּי 2 *m., a lion.* § 45. 3.

אַרְבָּ 2 *m., length.*

אֶרֶץ 2 *f., earth, land; pl. ôth.*

אָרַר *to curse.*—Impf. יֵאָר. § 42.

אֵשׁ 2 *f., fire.* § 43.

אֲשֶׁר rel. pron. *who, which.* § 13. 2.

אֲשֵׁרִי cstr. *the happinesses of* (= *happy*!). See p. 154.

אֵת a particle placed before the

definite acc., § 13. 7. Suff.
§ 20. 10.

אֵת prep. *with.* Suff. p. 142, note 1.

אַתָּה pron. *thou.* § 12.

אָחָז 1 *f., a she-ass.*

ב

בָּ prep. *in, on, among; by of in-*
strument. § 14. 1.

בְּאֵר 2 *f., a well; pl. ôth.*

בִּגְדוֹ 2 *i. m., a garment, covering.*—
Suff. בִּגְדוֹ (without dag. l.).

בֵּד 2 *m. (separation), לָבַד apart,*
alone; I alone לְבַדִּי. § 43.

בָּרַל Qal not in use.—Hiph. *to*
separate, divide.—Niph. *pass.*

בְּהֵמָה 1 *f., cattle, tame beasts; cstr.*

בְּהֵמָת, cstr. pl. בְּהֵמוֹת. See
p. 154.

בֹּא *to come, go, go in* (בֹּא, ע"ו).

—Impf. יָבוֹא.—Hiph. הֵבִיא *to*
bring. Hoph. *pass.* §§ 38, 40.

בּוֹר 2 *m., a pit; pl. ôth.* § 41.

בוֹשׁ *to be ashamed* (ע"ו § 40).—
Impf. יִבוֹשׁ.

בָּזַז *to plunder, spoil* (§ 42).—Impf.
יִבֹּז.

בָּחַר *to choose* (§ 36); *acc. ב.*

בָּטַח *to trust* (§ 37); *in, ב.*

בֶּטֶן 2 *i. f., the womb, heart.*

בֵּין 2 (*interval*), prep. *between,*
among. Repeated before the
second word and usually takes
the numb. of its suff.—*between*

me and you בֵּינִי וּבֵינֶיכֶם.—For
בֵּין . . . לְ also בֵּין . . . בֵּין.

בֵּית 2 *m., a house.* See p. 153.

בֵּיתֶל Bethel.

בְּכֹרָה *birthright*.

בֵּן 3 *m.*, a son. See p. 153.

בָּנָה *to build*, apoc. impf. וַיִּבֶן.
§ 45. 1.

בַּת 2 *f.*, a daughter. See p. 153.

בְּעַד 2 prep. *behind, in at, out at*,
ב' הַחֲלוֹן *in at, out at the window*;
ב' הַחוֹמָה *over the wall*.—Suff.

בְּעָרִי § 36. 2. 2.

בָּעַל *to marry*; ptc. pass. *f.* בְּעֻלָּה
married.

בָּעַל 2 *m.*, lord, husband, Baal.
Suff. § 36. 2. 2.

בָּקַע *to cleave, break through*.

בֹּקֶר 2 *m.*, morning.

בָּקַשׁ Qal not in use. Pi. בִּקְשׁ *to*
seek.

בָּרָא *to cut, fashion, to create*
(§ 38).—Niph. *pass.*

בָּרִיא 1 adj. *fat*:

בְּרִית *f.*, a covenant; ב' בְּרִית *to*
make a covenant; ב' הַקִּים *to*
establish a covenant.

בָּרַךְ *to kneel*.—Pi. בִּרְךָ *to bless*;
Pu. *pass.* (§ 36);—blessed בְּרוּךְ
1 ptc. Qal.

בָּרַךְ 2 *i. f.*, the knee, *du.* בְּרָכִים.

בְּרִכָּה 1 *f.*, a blessing, cstr. בְּרִכּוֹת,
suff. בְּרִכְתִּי. § 18. 2.

בָּשָׂר 1 *m.*, flesh.

בָּשַׁל *to boil*.—Pi. *to boil, seethe*.

ג

גָּאֵל *to redeem*. § 36.

גָּבַר *to be strong, prevail* (st. § 22).

גִּבּוֹר *m.*, a hero, mighty man.

גְּבִירָה, גְּבִירָה 2 *i. f.*, lady, mistress.
§ 29. 3 b.

גִּדִּי 2 *m.*, a kid. § 45. 3.

גָּדַל *to be great, to grow* (st. § 22).

—Pi. *to magnify, bring up* (a
child).—Hithp. *to magnify one-*
self.

גָּדוֹל 1 adj., great, elder.

גִּדְעוֹן Gideon.

גּוֹי *m.*, a nation. Pl. גּוֹיִם, cstr. גּוֹיֵי
the gentiles.

גָּוַע *to die, expire*. § 37.

גֹּזֵל 1 *m.*, lot; pl. *ôth*.

גִּיל 2 *m.*, joy. § 41.

גָּלָה *to uncover, reveal* (ל"ה § 44).—

Niph. *pass.*—Hithp. *to uncover*
oneself.

גָּלַל *to roll* (§ 42).—Impf. יִגָּל.—

Hiph. הִגִּיל *to roll*. Niph. נִגַּל
to be rolled.

גַּם adv. *also*; גַּם . . . גַּם *both . . .*
and. § 49. 5 a.

גָּמַל *to wean*; *to deal fully, ade-*
quately with; recompense. Niph.
to be weaned.

גֶּן 2 *c.*, garden. § 43.

גָּנַב *to steal*.—Pi. *id.*—Pu. *pass.*

גֵּר 1 *m.*, a sojourner. § 41.

גָּרַשׁ *to drive out* (§ 36); oftener
Pi.—Niph. *pass.*

ד

דָּב 2 *c.*, a bear. § 43.

דְּבוֹרָה Deborah (= bee).

דָּבַק *to cleave* (st. § 22); *to* ב.

דַּבַּר Qal not in use except Act.
ptc. דֹּבֵר *speaking*.—Pi. דִּבֶּר *to*
speak.—Pu. *pass.*

דָּבָר 1 *m.*, a word, thing.

דְּבִשׁ honey, 2 *m.* § 29. 2.

דג 1 *m.*, a fish; *p.* דָּגָה.
 דָּוִד דָּוִיד David.
 דור 2 *m.*, generation; pl. (îm and) ôth. § 41.
 דֶּלֶת 2 *f.*, a door (door-leaf); du. דְּלָתַיִם.
 דם 1 *m.*, blood, your blood דְּמָמְכֶם.
 — דָּמָה blood spilt. § 18. 3.
 דָּמָה to be silent. Impf. יָדָם. § 42.
 דָּנִיֵּאל (later) דְּנִיֵּאל Daniel.
 דַּע see יָדַע.
 דֶּרֶךְ 2 *c.*, a way.
 דָּרַשׁ to seek; unto אֶל.
 דֶּשֶׁא 2 *m.* (young) grass.
 דשא Qal and Hiph. each found once: to produce grass (*denom.*).

ה

ה art., the. § 11.
 ה particle of interrogation. § 49. 2.
 הֲלֹא not?
 הָדָר 1 *m.*, honour, majesty.
 הוּא pron. § 12.
 הוֹד *m.*, glory, splendour.
 הָיָה to be (§ 45. 2).—Impf. יִהְיֶה,
 apoc. יִהְיֶה.—Inf. cstr. הֵיטָו.
 לְהֵיטָו &c.
 הַיְכָל 1 *m.*, palace, temple.
 הִפּוֹת See נִכָּה.
 הֵלֶם adv. hither.
 הָלַךְ to go.—Impf. יֵלֶךְ.—Hiph.
 הוֹלִיךְ (see § 39. 2. 2 c).—
 Hithp. הִתְהַלֵּךְ to walk, go about.
 § 26. 3 b.
 הִן הִנֵּה adv. behold, lo! Suff.
 p. 142, note 1.—Followed chiefly by the ptc. מְבִיא
 behold I (do, will) bring.

הָפַךְ to turn, to change into (§ 34).
 —Niph. נִהְפָּךְ pass.
 הַר 2 *m.*, hill, mountain. § 43.
 הָרַג to kill, slay (§ 34).—Niph. pass.
 הָרָה to conceive (§ 44 f.).—Impf.
 3 *s. f.* with waw cons. וְהָרָה
 § 45. 1 (3).

ו

ו conj. and. § 15.

ז

זֶאֱבָב 2 *m.*, a wolf (ē firm).
 זָבַח to sacrifice, slaughter. § 37.
 זֶבַח 2 *m.*, a sacrifice.
 מִזְבֵּחַ 3 *m.*, an altar; pl. ôth. § 30.
 זֶה *f.* זֶה dem. pron. this. § 13.
 זָהָב 1 *m.*, gold.
 זֵיתָא 2 *m.*, an olive. § 41.
 זָכַר to remember.—Niph. pass.—
 Hiph. to mention, commemorate.
 זִכְרֹן 2 *m.*, memory, memorial.
 זָכָר 1 *m.*, a male.
 זָעָה 2 *f.*, sweat (ê firm).
 זָעַק to cry out. § 36.
 זָקֵן to be old (st. § 22).
 זָקֵן 1 adj. old; noun elder. § 18.
 זָקֵן *m.*, זָקֵן *f.*, old age.
 זְרוּעַ *f.*, the arm; pl. îm, ôth.
 זָרַח to shine, rise (of star). § 37.
 זָרַע to sow (§ 37).—Hiph. הִזְרִיעַ
 to yield seed.
 זָרַע 2 *m.*, seed; cstr. זֶרַע and זָרַע.

ח

חָבַא Qal not in use.—Hiph.
 נִחְבָּא to hide.—Niph. נִחְבָּא to
 hide oneself; Hithp. id. § 34.

חָבַשׁ *to bind, bind up, saddle* (§ 34).

חָגַג *to keep a feast* (§ 42).—Impf. יִחַג.

חַג 2 *m., a feast* (hajj), p. 45, § 43.

חָדַל *to cease, leave off* (st. § 22).

חָדָשׁ 1 *adj. new.*

חָדָשׁ 2 *m., new moon, month.* § 34.

חֹל 2 *m., sand.* § 41.

חוֹמָה *f., a wall.*

חוּץ 2 *m., outside, street, field; pl. ôth.*—חוּצָה *to the outside.*—

לְחוּצָה *on the outside of.*

חָזַק *to be strong* (st. §§ 22, 34).

חָזָק 1 *adj. strong.*

חָטָא *to sin* (§ 34).—Hiph. חִתֵּיטָא *to condemn as sinful.*

חָטָא 3 (ptc.) *a sinner, used in sing., but חָטָא adj. used in pl.*

חָטָא 2 *m., sin.* § 38. 2.

חָיָה *to live* (§ 45. 2).

חַי *to live* (§ 42. See p. 87, note 4).

חַי 1 *adj. living, f. חַיָּה*, § 43. In oaths חַי is used of God, and חַי (cstr. or perhaps a contracted abs.) of men: e. g. חַי נַפְשִׁיךָ *as J. liveth and as thy soul (= thou) liveth.*

חַיִּים *life.*

חַיָּה *f., a living creature, beast.*

חַיִל 2 *m., force, valour, power, army, wealth.* § 41.

חֵיק 2 *m., bosom.* § 41.

חָכָם 1 *adj., wise.* § 34.

חֲכָמָה 2 *f., wisdom.* § 29.

חֶלֶב *m., fat.*

חָלָה *to be sick* (§§ 34, 44 f.).—Impf. with waw cons. נִחַל.

חָלִי 2 *m., disease, sickness.* § 45.

חָלַל—Hiph. הִחָל *to begin* (§ 42).

—Hoph. הוּחַל *pass.*

חָלַם *to dream* (§ 34).

חֲלוֹם *m., a dream; pl. ôth.*

חָמַד *to desire* (st. § 22).—Impf.

יִחְמַד, יִחְמַד.—Niph. נִחְמַד *pass.*

חֲמוֹר *m., an ass.*

חָמָס 1 *m., violence, injury.* § 34.

חָנַן *to pity* (§ 42).—Impf. יִחַן,

יִחַן = יִחַן Gen. 43 29.

חֶסֶד 2 *m., mercy, kindness.*

חָפֵץ *to desire, wish* (st. §§ 22, 34).

—Impf. יִחְפֹּץ, יִחְפֹּץ.

חָפֵץ 1 *adj. desiring*, § 34, cstr.

pl. חֲפִצִּי, see § 22. 4.

חֵץ 2 *arrow.* § 43.

חֲצִיר 1 *c., enclosure, court, village;*

pl. חֲצִיר, ôth. § 34.

חֹק 2 *m., statute.* § 43.

חָרַב *to dry up, be waste* (st. § 22).

חֶרֶב 2 *f., sword.*

חָרָה *to be hot, angry.*—Imp. apoc.

יִחַר. § 45. 1.

חֲרָפָה 2 *f., a reproach.*

חָשַׁב *to think, reckon.*—Impf.

יִחְשַׁב and יִחַ. § 34. 2 c.

חֹשֶׁךְ 2 *m., darkness.*

חֵת *Heth; בְּנֵי־חֵת, חֵתִים Hittites.*

ט

טָהַר *to be clean* (st. §§ 22, 36).—

Pi. טָהַר *to cleanse.*

טָהוֹר 1 *adj., clean.*

טוֹב *to be good* (§ 40).—Perf. טוֹב.

Other parts from טוֹב.—Impf.

יִטֵּב.—Hiph. הִיטִיב. § 39. 1.

טוב 1 adj. *good*. § 41.
 טוב 2 *m., good things, goods, goodness*. § 41.
 טל *m., dew*.
 טעם *to taste* (§ 36).
 טעם 2 *m., taste, sense*. § 36. 2.

י

יֵאֵר *m., stream* (esp. Nile).
 יָבֵשׁ *to be dry* (st. §§ 22, 39).
 יַבְשָׁה 1 *f., dry land*.
 יָד 1 *f., hand*. *Your hand* יָדְכָּם ;
 du. יָדַי, pl. יָדוֹת *hands* fig.
 (handles). § 16. 5.
 יָדַע *to know* (פ"ו § 39).—Impf.
 יֹדַע.—Inf. Cstr. יִדְעַת.—Niph.
 יִדְעַע *pass.*—Hiph. הוֹדִיעַ *to*
make known.
 יְהוָה *Jahweh*. The vowels are
 those of אֲדֹנִי *lord*. With prefix
 לִיהוָה (i. e. לְאֲדֹנִי). See § 10. 5.
 יְהוּדָה *Judah*.
 יְהוֹנָתָן *Jonathan*.
 יְהוֹשֻׁעַ *Joshua*.
 יוֹם 2 *m., a day*. See p. 153.
 יוֹנָה *f., a dove* ; pl. *im*.
 יוֹנָתָן *Jonathan*.
 יוֹסֵף *Joseph*.
 יטב see טוב.
 יַיִן 2 *m., wine*. § 41.
 יָכַל *to be able* (§ 39).—Impf. יִכְּלֵ.
 יָלַד *to bear* (פ"ו § 39).—Impf.
 יֹלֵד.—Hiph. הֵלֵד *to beget*.—Pu. *to*
be born.
 יֶלֶד 2 *m., a boy*. § 29.
 יְלֵדָה 2 *f., a girl*.
 מוֹלָדָת 2 *f., kindred*. § 29. 2.

יָם 2 *m., sea* ; cstr. יָם־יָם except in
 יַם־סוּף *Red sea*. § 43.
 יָנַק *to suck* (פ"י § 39).—Hiph.
 מִינִיקָה *to give suck* ; hence מִינִיקָה
 2 *f., a nurse*. § 29. 2.
 יָסַף Qal, and Hiph. הוֹסִיף, *to add*
 (פ"ו § 39. 4).
 יָעַף *to be weary*.—Impf. יִיעֹף.
 § 39. 2. 2 a.
 יָעַף 1 adj., *weary*.
 יָעַץ *to advise, counsel* (§ 39).—
 Impf. יִיעֹץ.—Niph. נִוְעֵץ.
 יָעָצָה 1 *f., counsel*.
 יָפָה 1 adj., *fair*. § 45.
 יָצָא *to go out* (פ"ו § 39).—Impf.
 יֹצֵא ; inf. cstr. יֵצֵא (for יֵצֵאת).
 —Hiph. הוֹצִיא *to bring out*.
 מוֹצֵא 1 *m., an outgoing*. § 39. 38
 יָצַח Hiph. הִצִּיחַ *to set, place*.
 (§ 39. 3).
 יָצַע Hiph. הִצִּיעַ *to spread* (§ 39. 3).
 יָצַר *to form* (§ 39).
 יָצַר 2 *m., form, imagination*.
 יָקַד *to burn*.—Impf. יִקְדֵּךְ.—
 Hoph. *pass.* הוּקַד. § 39. 2.
 יָקַץ Qal only in Impf. יִקְצֵךְ *to*
awake (§ 39).—Perf. &c. in
 Hiph. הִקְצִין.
 יָרָא *to fear* (§ 39).—Impf. יִירָא.
 Inf. cstr. יֵרָאָה.—Niph. נִרְאָה ;
 ptc. *terrible*. Followed by מִן,
 מִפְּנֵי, and פֶּחַד.
 יָרָא 1 adj. *fearing*.
 יִרְבֹּעַם *Jeroboam*.
 יָרַד *to go down* (§ 39. 2. 2 b).—
 Impf. יִרְדֵּךְ &c.—Hiph. הוֹרִיד *to*
bring down.—Hoph. *pass.*
 הִירְדָן *the Jordan*.

יְרוּשָׁלַם *Jerusalem*. See p. 103.

יָרֵחַ 1 *m.*, the moon.

יָרֵךְ 1 *f.*, the thigh, side; cstr. יָרֵךְ.

See p. 64.

יָרֵכָה or יָרֵכָה? See *side* in Eng.

Hebr. 2 *f.*, side, end.—Du.

יָרֵכְתִּים, cstr. יָרֵכְתִּי.

יָרֵשׁ to inherit (§ 39. 2).—Hiph.

הוֹרִישׁ to dispossess, destroy.

Niph. *pass.*

יֵשׁ there is—There is water מֵיִם יֵשׁ.

See p. 130, note 3.

יָשַׁב to sit, dwell, inhabit (§ 39. 2).

—Impf. יֹשֵׁב.

יָשֵׁב 3 *ptc.* inhabitant.

מוֹשֵׁב 1 *m.*, a seat, assembly, dwelling-place.

יָשַׁן to sleep (§ 39).—Impf. יֹשֵׁן.

הוֹשִׁיעַ Qal not in use.—Hiph. הוֹשִׁיעַ

to save.—Niph. *pass.* § 39. 2.

יִשְׁעַ 2 *m.*, salvation.

יִשׁוּעָה *f.*, id.

תִּשְׁוּעָה *f.*, id.

יָשָׁר 1 *adj.*, upright, righteous.

יֹתֵר 2 *i.*, remnant, rest.

כ

כֹּ prep. as, like. § 14. Suff. p. 87, note 1. With rel. כַּאֲשֶׁר as,

when. When he kept שְׁמֹר כַּאֲשֶׁר, or כִּשְׁמֹרוֹ (inf. cstr. § 31. 9 c).

כָּבֵד to be heavy, severe (st. § 22).

—Pi. to make heavy, harden, honour.—Niph. be honoured.

כָּבֵד 1 *adj.*, heavy, severe, laden (cstr. כָּבֵד and כָּבֵד. See p. 64).

כְּבוֹד 1 *m.*, honour, glory.

כֹּחַ *adv.* thus.

כֹּהֵן 3 *m.*, a priest. § 36.

כּוֹכַב 1 *m.*, a star.

כּוֹן Qal not in use.—Hiph. הִכִּין to set, establish.—Pôlêl בּוֹנֵן *id.*

—Niph., Pôlâl, *pass.* § 40.

כִּי conj., that, for, because; of time when, whenever. אִם כִּי *except.*

כֶּלִּא 2 *i. m.*, a prison. § 38.

כֶּלֶב 2 *m.*, a dog.

כָּלָה to be ended (§ 44).—Pi. to complete, finish.—Pu. *pass.*

כֹּל 2 *m.*, all. § 43. כָּל-דָּבָר every-thing; כָּל-דָּבָר . . . לֹא nothing.

כֵּן *adv.*, so, thus. עַל-כֵּן therefore.

כָּסָה to cover (§ 44), Qal only in *ptc.* act. כֹּסֶה and *pass.* כְּסוּי.

—Pi. כִּסֶּה to cover.—Pu. *pass.*

מְכֻסָּה 1 *m.*, a covering. § 45.

כֶּסֶף 2 *m.*, silver, money.

כַּף 2 *f.*, palm of hand, sole; *du.*

§ 43. Pl. *ôth* (metaphorical) § 16. 5.

כָּפַר to cover (with pitch).—Pi.

כִּפֶּר to atone.—Pu. *pass.*

כֶּפֶר 2 *m.*, bribe, ransom.

כִּפִּיר *m.*, young lion.

כְּרוּב *m.*, cherub.

כֶּתֶם 2 *m.*, vineyard.

כַּרְמֶל *Carmel*, p. 65, note 2.

כָּרַע to bend the knee, bow down (§ 37).

כָּרַח to cut off, cut down.—Niph.

pass. כָּרַח ב' to make a covenant.

כַּשְׁדִּים *Chaldeans*.

כָּתַב to write.—Niph. *pass.*

כֹּתֵף 1 *f.*, shoulder; cstr. כֹּתְף.

See p. 64.

ל

- ל prep. *to, for*. See § 14. 1.
 לא adv. *not, no*.
 לב 2 *m., the heart*, § 43. Pl. *ôth*.
 לִבָּב 1 *m., id.* Pl. *ôth*.
 לְבַד *alone*. See בַּד.
 לְבַשׁ *to put on (clothes), wear* (st. § 22); *acc.*—Hiph. *to clothe, put on (another)*; *two acc.* § 27. 1 *d.* § 38. 3.
 לוז *Luz*.
 לוח *m., tablet*; pl. לוחות.
 לוט *Lot*.
 לחם Niph. *to fight*. With עם; *against* בָּ, עַל; *for* לָ. § 36.
 לחם 2 *c., bread*. § 36. 2. 3.
 מלחמה *m., war*. § 29. 3.
 לַי usually לַיְלָה with *He of acc.*, 2 *m., night*. Pl. לַיְלוֹת § 41.
 לָכַד *to take, capture*.—Niph. *pass*.
 לָמַד *to learn* (st. § 22).—Pi. לָמַד *to teach*.
 לָמָּה adv., *why?* (מָה).
 לְמַעַן conj., prep., *in order that, to; for the sake of, with infin.* and *impf.* (עֲנֵה). § 23. 6, § 49. 5.
 לָקַח *to take* (§ 33. 3).—*Impf.* יָקַח.—Inf. קַח. Niph. יָקַח *pass.*—(Old) *pass.* יָקַח *pass.* יָקַח, *impf.* יָקַח. § 33. 3 *c.*
 מלָקוֹחַ *m., plunder*.
 מְלָקוֹחִים *m. du., tongs*.
 לָקַק *to lick* (§ 42). *Impf.* יִלֹּק.—Pi. *id.*
 לִשָּׁן 1 *f., tongue*.

מ

- מָדָד adv., *very*; also בְּמָדָד, מָדָד. 1 *f., hundred*; *du.* מֵאָתָיִם.
 מְאֹמָה *anything* (perhaps = *a fleck*).
 מָאֹר. See אֹר.
 מֵאֵבֶל. See אֵבֶל.
 מָאָס *to reject* (§ 36).
 מַבּוּל *m., the flood (of Noah)*.
 מְדָבָר 1 *m., pasture, desert*.
 מָדַד *to measure* (§ 42).—*Impf.* יָמַד.—Niph. *pass.* יָמַד *wherefore?*
 מָה pron. *what? whatever*, § 13. *interj. how! how?*
 מוֹאֵב *Moab*.
 מוּג *to melt* (§ 40).—Niph. *pass.*
 מוֹלֶדֶת. See יָלַד.
 מוֹצָא. See יָצָא.
 מוּת *to die* (§ 40). *Perf.* מָוַת.—*Impf.* יָמוּת.—Hiph. הָמַית *to kill*.—Pō'lēl מוֹתָה *id.*—Hoph. *pass.*
 מֵת 1 *ptc., dead*.
 מָתַי *when?*
 מְתֵי cstr. מְתֵי (in a few phrases) *males, men*.
 מָוֶת 2 *m., death* (§ 41).
 מוֹבֵחַ. See זָבַח.
 מָחָה *to blot out, destroy* (§ 44).
 מַחֲנֶה *camp*.
 מָחָר 1 *to-morrow*.
 מָטָה. See נָטָה.
 מָטָר Qal not in use.—Hiph. *to rain*.
 מָטָר 1 *m., rain*.
 מִי *pron. who? whoever, who*

soever; what? whatsoever. § 13.
 With prep. בְּמִה *how? by what?*
 (מִי יָתֵן in *p.* and bef. א).—*מי יתן*.
Oh that! with Impf. &c. § 49. 6.
 מַי pl. *m.*, *water.* See p. 57.
 מִינָקָה. See יִנָּק.
 מִכָּסָה. See כָּסָה.
 מָכַר *to sell.*—Niph. *pass.*
 מָלָא *to be full* (st. § 22, 38); *of,*
acc.—Niph. *to be filled.*—Pi.
to fill; with two acc. § 38. 3.
 מָלָא 1 *adj. full.*
 מַלְאָךְ 1 *m.*, *angel, messenger.*
 מְלָאכָה *f.*, *work; cstr. מְלָאכֶת*.
 § 29. 3.
 מָלַט Qal not in use.—Niph. *to*
escape.—Pi. *to rescue, deliver.*
 מִלְחָמָה. See לָחַם.
 מָלַךְ *to rule, be king; over, על, ב.*
 —Hiph. *to make one king.*—
 Hoph. *pass.*
 מֶלֶךְ 2 *m.*, *a king.*
 מַלְכָּה 2 *f.*, *a queen.*
 מַמְלָכָה מְמַלְכֶת *a kingdom.* § 29. 3.
 מִלְחָמִים. See לָקַח.
 מִן prep. (§ 14), *out of, from,*
away from; hence of cause
by, on account of. Suff. § 15. 2.
 Compar. degree § 47.
 מָנָה *to count, number,* § 44.—
 Niph. *pass.*
 מִנָּח. See נָח.
 מִנְחָה 2 *f.*, *an offering, present.*
 מָסַע *a journeying* (from יָסַע).
 § 33. 4.
 מִסְפָּד 3 *m.*, *mourning.* § 30.
 מִסְפָּר. See סָפַר.
 מַעְבֵּר. See עָבַר.

מַעֲט 2 *m.*, *a little, some, a few.*
 מַעֲלָה *upwards.* See p. 162.
 מַעֲלָל 2 *m.*, *deed, practice* (only in
 plur., and usually in bad
 sense).
 מַעֲשֶׂה. See עָשָׂה.
 מָצָא *to find* (§ 38).—Niph. *pass.*
 מָצוּה. See צוּה.
 מִצְרַיִם *Egypt.*
 מָקוֹם. See קוֹם.
 מַקֵּל 3 *m.*, *a staff,* § 30. Pl. *ôth.*
 מָקַם Qal not in use. (§ 42).—
 Niph. *to melt away.*
 מָקָרָא. See קָרָא.
 מָרָא. See רָאָה.
 מָרַר *to be bitter* (§ 42. 3).—Imp.
 יָמַר.—Hiph. הָמַר *to make bitter.*
 מָר 1 *adj.*, *bitter; מָרָא* Aramaic
form of fem. מָרָה.
 מָרִיבָה. See רִיב.
 מָרִים *Miriam.*
 מֹשֶׁה *Moses.*
 מוֹשֶׁבֶן. See שָׁבַן.
 מוֹשֵׁל *to rule; over, ב.*
 מוֹשֵׁל 1 *m.*, *a proverb.*
 מוֹשְׁמַר. See שָׁמַר.
 מוֹשֶׁפֶט. See שָׁפַט.
 מוֹשֶׁפֶתָה 2 *f.*, *clan,* § 29. 3.
 מוֹתָק *to be sweet* (st. § 22).
 מוֹתָק 1 *adj.*, *sweet; f. מוֹתָקָה.*
 § 41. 1.

ב

נָא enclitic particle of entreaty;
 נֹא־לֹא dissuasive.
 נָבָא Qal not in use (§ 38).—Niph.
to prophesy.—Hithp. *id.*; also *to*

- act like an (ecstatic) prophet, to rave.*
 נָבִיא 1 *m.*, a prophet.
 נָבַח *to bark* (§ 37).
 נָבַט Qal not in use (§ 33).—
 Hiph. הָבִיט *to look*.
 נִבְלָה 1 *f.*, a corpse, carcase.
 נָבַע *to bubble up*; Hiph. הִבִּיעַ *to pour forth* (§ 33).
 נָגַד Qal not in use (§ 33).—Hiph. הָגִיד *to tell, shew*.—Hoph. *pass*.
 נִגַּד 2 prep., *before, in presence of*.
 Suff. נִגְדִי.
 נָנַע *to touch, smite* (§ 33, 37).—
 Pi. *id.*—Hiph. *make to touch, reach to*, נָגַע.
 נִנַּע 2 *i. m.*, a stroke, plague.
 נָנַף *to smite, defeat* (§ 33).—
 Impf. יִנָּף.—Niph. *pass*.
 נָנַשׁ Perf. Qal not in use.—Impf. יִנָּשׁ.—Perf. in use Niph. נִנָּשׁ *to draw near*.—Hiph. *to bring near* (§ 33).
 נָדַד 1 *m.*, a fugitive (ptc. of נָדַד *to wander*).
 נָדַד *to vow* (§ 33).
 נָדַד, נִדַּד 2 *m.*, a vow.
 נָהַר 1 *m.*, a river (§ 36). Pl. *im* and *ôth*.
 נָחַח *to rest* (§ 40).—Hiph. הִנִּיחַ *to give rest to* (ל of person); and הִנִּיחַ *to set down, deposit, place*; with נָחַח *to rest*.
 מְנוּחָה 1 *m.*, resting-place. § 41.
 נָסַח *to flee* (§ 40).
 נָע *to move about* (§ 40); ptc. נָע *a wanderer*.
 נָחַל *to inherit, possess*.—Hiph. *to give, to inherit*.—Hoph. *pass*.
 נַחְלָה *f.*, inheritance.
 נַחֲלַי 2 *m.*, torrent, torrent-valley, wady.
 נָחַם Qal not in use.—Niph. נִחַם *to repent, to pity* (§ 33. 1 d).—
 Pi. נָחַם *to comfort* (§ 36).
 נָחַשׁ 1 *m.*, a serpent.
 נָטָה *to bend, incline, stretch* (§ 33, 44).—Impf. יִטָּה, apoc. יָט.—
 Hiph. *id.* הִטָּה, impf. יִטָּה, apoc. יָט.
 נָטָה *f.*, a bed.
 נָטַע *to plant* (§ 33, 37).—Impf. יִטַּע.
 נָכַח Qal not in use (§ 33, 44).—
 Hiph. הִכָּה, *to smite*; impf. apoc. יָה.—Hoph. *pass*.
 מִכָּה *f.*, a stroke.
 נָמַר 1 *m.*, a leopard.
 נָסַף *to pour out, found; set, establish* (from different roots).
 נָסַף 2 *i. m.*, a drink-offering.
 נָע. See נָע.
 נָעַל 2 *f.*, sandal, shoe. § 36. 2.
 נָעַר 2 *m.*, a lad, § 36. 2; *f.* נַעֲרָה *a girl*.
 נָפַל *to fall* (§ 33). Impf. יִפֹּל.—
 Hiph. הִפִּיל *to make fall, cast*.
 נָפִישׁ 2 *f.*, breath, soul. Pl. *ôth*.
 נָצַב Qal not in use. (§ 33).—
 Hiph. הִצִּיב *to set, place*.—
 Hoph. *pass*.—Niph. *reflex.* and *pass*.
 נָצַל Qal not in use (§ 33).—
 Hiph. הִצִּיל *to deliver*.—Hoph. *pass*.

נָקִי, (very rarely נִקְיָא) 1 adj., *innocent*.

נִקְמָה 1 f., *vengeance*.

נֵר m., *lamp*.

נָשָׂא Qal not in use (§§ 33, 38).

—Hiph. הָשִׂיא *to deceive, beguile*.

יָשַׁק *to kiss* (§ 33).—Impf. יִשָּׁק (ל of person).

נָשָׂא *to lift up, take up, raise* (§§ 33, 38). Impf. יִשָּׂא. Inf.

cstr. (לִישָׂאחַ) שָׂאחַ. Niph. pass.

נָתַב 1 m., and נָתִיבָה f., *path*.

נָתַן *to give, put, account* (33. 3 a).

Perf. נָתַתִּי. נָתַתְּ &c. Impf. יִתֵּן.

Inf. cstr. תִּתֵּן, תִּתִּי, &c.

ס

סָבַב *to turn, turn away* (§ 42).

—Hiph. *to turn* (act.).

סָנַר *to shut*.—Niph. pass.

סוּם 2 m., *a horse*; סוּסָה f. *mare*.

סוּר *to turn aside, remove, depart* (§ 40).—Hiph. *to remove, take away*.

סֻלָּם 1 m., *a ladder*.

סָמַן *to lean, press upon*.—Niph. reflex. *to lean*.

סָעַד *to sustain, refresh* (§ 36).

סָפַר *to count, write*.—Pi. סִפֵּר *to recount, declare*.

סָפַר 3 m., ptc. *scribe*.

סֵפֶר 2 m., *a book*.

מִסְפָּר 1 m., *number*.

סָתַר chiefly in Hiph. *to hide*.—

Niph. reflex. and pass., Hithp. reflex.

ע

עָבַר *to labour, till, serve* (§ 34).

Niph. pass.

עָבַר 2 m., *a servant* (§ 34).

עָבַר *to pass, pass over, cross* (§ 34).—Hiph. *to bring over, make pass*.

עָבַר 2 m., *the other side*; בְּעֵבֶר beyond.

(מַעְבֵּר or מַעְבָּר) 1, 3 m., *a ford* (only in cstr. מַעְבָּר).

עָבִיר 1 m., cstr., with בָּ as prep., *on account of*; בְּעֵבִירִי *for my sake*.

עֵגֶל 2 m., and עֵגְלָה 2 f., *calf, heifer* (§ 34).

עָדַר Hiph., הִעֲדִיר *to testify, bear witness, protest* (§ 40).

עֵד 1 m., *a witness*.

עַד prep. *until, till*. Suff. p. 70.

עֵדֶן *Eden*.

עוֹד adv., *still, yet, again* (encore). Suff. see p. 136 footnote.

עוֹן 1 m., *guilt, sin, punishment*. Pl. *ôth*.

מֵעוֹלָם 1 m., *age, eternity*; מֵעוֹלָם *from of old*; עַד עַלְעֵל *for ever*.

עוֹף *to fly* (§ 40).

עוֹף 2 m., *a bird, fowl*.

עוֹר 3 adj., *blind*.

עֵז f., *she-goat*, pl. עֵזִים. § 43. 4.

עֹז 2 m., *strength* (§ 43).

עָוַב *to leave, forsake* (§ 34).—

Niph. pass.

עָוַר *to help* (§ 34).

עָוַר 2 m., *help*. Suff. עֲוָרִי. § 34. 4 b.

עֲזָרָא *Ezra*.

עֲטָרָה *f.*, *cstr.* עֲטָרָה *crown*.

עַיִן 2 *f.*, *the eye*, *du.* עֵינַיִם. § 41.

Pl. עֵינֹת wells.

עִיר 2 *f.*, *a city*. Pl. עָרִים, *cstr.* עָרֵי.

עָלָה *to go up*, *break* (of day)

(§ 34, 44).—Impf. יַעֲלֶה, *apoc.*

יָעַל.—Hiph. *bring up*, *offer up*.

עַל prep., *upon*, *over*. Suff. p. 70.

עִם prep., *with*, *along with*. Suff.

p. 142. note 1.

עַם 2 *m.*, *people*. § 43.

עָמַד *to stand* (§ 34).—Hiph. *set*, *place*.

עָנָה *to be low*, *afflicted* (§ 44).—

Pi. *to afflict*.

עָנִי 2 *m.*, *affliction*. § 45.

עָנָה *to answer*, *witness* (§ 44); *against* ב.

מַעֲנָה *m.*, *answer*; מַעֲנֶה *purpose*, *intent*; used only with לְ in

לְמַעַן (i) as prep., *on account*

of, *for the sake of*; (ii) as

conj. followed by (a) inf. *cstr.*,

to the intent that, *in order to*,

or (b) *impf.*, *with or without*

אֲשֶׁר, *to the intent that*, *in order*

that. § 23. 6, § 49. 5 c.

עָנָן 1 *m.*, *a cloud*.

עָנָן Qal not in use.—Pi. *to cloud*, *to bring on clouds*; inf. *cstr.*

with Suff. עֲנִנִי for עָנִי. § 3. 3,

§ 7. 5.

עָפָר 1 *m.*, *dust*. § 35.

עֵץ 1 *m.*, *tree*. § 18. 3.

עֲצָה. See יַעֲזֵב.

עָצָם *to become strong*, *numerous*.

עֲצָם 2 *f.*, *a bone*. Pl. *im*, *oth*.

עָרֶב 2 *m.*, *evening*.

עָשָׂק *to oppress*, *injure* (§ 34).

עָשָׂה *to do*, *work*, *make* (§ 34, 44).

—Impf. *apoc.* יַעֲשֶׂה.—Niph.

נִעְשָׂה *pass.*, but *fem.* נִעְשְׂתָה.

מַעֲשֶׂה *m.*, *a work*. § 45.

עָשָׂן *to smoke*. § 34.

עַתָּה 2 *c.*, *time*. Pl. *im*, *oth*. § 43. 4.

עַתָּה *adv.*, *now*.

עָתָר Qal and Hiph. *to pray*, *entreat*.

פ

פֶּה *m.*, *mouth*. See p. 153.

עַל-פִּי according to. See p. 129.

לְפִי הָרֶב with the edge of the sword.

פֶּה 2 *m.*, *snare*. § 43.

פֶּלֶא 2 *i. m.*, *a wonder*.

פְּלִשְׁתִּים *Philistines*.

לְפָנַי 1 *m.*, pl. *face*, *faces*. לְפָנַי formerly, לְפָנַי before, לְפָנַי before me; p. 69.

פֶּן conj., *lest*, with *impf.*

פָּעַל *to do* (§ 36); ptc. פֹּעֵל *a worker*.

פָּעַל 2 *m.*, *a work*. § 36.

פָּתָח *to open* (mouth).

פָּקַד *to visit*, *inspect*, *review*.—Niph. *pass.*—Hiph. *to commit to*.

פָּקִיד 1 *m.*, *an overseer*.

פָּקֹד *m.*, *a precept*.

פָּתַח *to open* (of eyes &c.) (§ 37). Niph. *pass.*

פָּר 1 *m.*, *an ox*; *f.* פָּרָה *a cow*, p. 57, footnote. § 43.

פָּרָה *to be fruitful*, *bear fruit* (§ 44).

פְּרִי 2 *m.*, fruit. § 45.

פַּרְעֹה *Pharaoh*.

פָּשַׁע *to rebel; against*, ב.

פְּשָׁע 2 *i. m.*, rebellion, transgression.

פֶּת 2 *i. m.*, a morsel, bit. Suff.

פֶּתִי § 43. 1.

פָּתַח *to be open* (§ 44).—Pi. *to entice*.—Hiph. *to make open, to enlarge*; impf. apoc. יִפְתֵּחַ.

פָּתִי 2 *m.*, simple. § 45. 3.

פָּתַח *to open*. § 37.

פֶּתַח 2 *i. m.*, an opening, door.

מִפְתָּח 3 *m.*, a key, an opening; cstr. מִפְתָּחַ. § 30.

צ

צֹאן 2 *c.*, a flock (small cattle).

צֶבֶח 1 *m.*, a host, time of service. Pl. *ôth*. § 38. 2.

צָדִיק *to be righteous, just* (st. § 22).

—Hiph. (Pi.) *to justify*.—

Hithp. *to justify oneself*.

צִדְקָה 2 *i. m.*, righteousness. § 29. 1 b.

צִדְקָה 1 *f.*, id.

צָדִיק *righteous, just; only mas.*

צַדִּי *to hunt* (§ 40).

צִוָּה Qal not in use. Pi. צִוָּה *to command, charge*. Impf. apoc.

יִצֹּ, imp. יָצוּ.—Pu. pass. § 44.

מִצְוָה *f.*, a command.

צִיּוֹן *Zion*.

צֶלַל 2 *m.*, a shadow. § 43.

צֶלֶם 2 *m.*, an image, likeness.

צָלַע *to halt, limp* (§ 37).

צָלַע 1 *f.*, side, rib; cstr. צָלַעַת.

See p. 114.

צָמַח *to sprout* (§ 37).—Hiph. *to make sprout*.

צֶמַח 2 *i. m.*, a sprout, branch.

צָעַק *to cry out*. § 36.

צָפַן *to hide, lay up*.

צָפוֹן 1 *m.*, the north.

צַפְרָדַּע 3 *f.* coll. frogs (pl. *îm*).

צָר 1 *adj.*, adversary. § 43.

ק

קָבַח *to curse* (§ 42).

קָבַץ *to collect, gather*.—Pi. id.

קָבַר *to bury*.—Niph. pass.

קִבְרָה 2 *i. m.*, a grave.

קָדַשׁ *to be holy, sacred* (st. § 22).

—Pi. *to hallow, sanctify*.—

Hiph. id.—Niph., Hithp. reflexive.

קָדוֹשׁ 1 *adj.*, holy.

קִדְשׁ 2 *m.*, holiness, sanctuary.

מִקְדָּשׁ 1 *m.*, sanctuary.

קוֹל 2 *m.*, voice, sound. § 41.

קָם *to arise, stand* (§ 40, Parad.).

—Hiph. *to set up, establish*.

קָם 1 *pte.*, standing. § 41.

מָקוֹם 1 *c.*, a place. Pl. *ôth*.

קִרְיָן 2 *m.*, thornbush, thorn. § 41.

קָטַן *to be little* (st. § 22, Parad.).

קָטַן 1 *adj.*, little (not inflected but very common).

קָטַן 1 *adj.*, little, *f.* קְטַנָּה (inflected form). See § 43. 4.

קָלַל *to be light, despised* (§ 42, Parad.).—Pi. *to make light of, to curse*.—Hiph. *to lighten of*.

קָל 1 *adj.*, light, swift. § 43.

קָנָה *to acquire, buy, possess*. § 44.

מִקְנֶה *m.*, possession, property, cattle. § 45.

קָץ 2 *m.*, end. § 43.

קָצַף *to be angry.*

קָצַר 1 *adj.*, short.

קָרָא *to call, cry, read.*—Pu. *pass.*, קָרָא לוֹ קַיִן *he called him Cain*; קָרָא לוֹ *he was called.* See p. 142.

מִקְרָא 1 *m.*, convocation, an assembly. § 38.

קָרָה and קָרָא *to befall, acc.* § 38.

1. 5. Inf. cstr. *f.* קָרָאָה, with prep. לִקְרָאתִי *to meet me*; לִקְרָאתָהּ *to meet (against) the man.*

קָרַב *to draw near, come near* (st. § 22).—Hiph. *to bring near, to offer.*

קָרִיב 1 *adj.*, near, neighbour, relative.

בְּקִרְבִּי 2 *i. m.*, inside, heart. בְּקִרְבִּי הָעִיר *within me*; בְּקִרְבִּי הָעִיר *within, in the midst of, the city.* § 29. 1b.

קָרֵן 2 *f.*, horn.

קָרַע *to tear, rend* (§ 37).

קָשַׁב Hiph. *to attend, give attention.*

קֶשֶׁת 2 *f.*, a bow.

ר

רָאָה *to see* (§ 44).—Impf. יִרְאֶה, apoc. יִרְאֶה, יִרְאֶה &c., but יִרְאֶה 3 *m.*, 3 *f.*, יִרְאֶה.—Niph. *pass.*, *to appear.*—Hiph. *to shew, two acc.*

מַרְאֵה *m.*, a sight, appearance, face. § 45.

רֹאשׁ 2 *m.*, head; pl. רִאשִׁים. § 41. 5.

רִאשׁוֹן *adj.*, first, former. § 48. 2.

רַבִּב *to be many* (§ 42), used only in Perf. and Inf. cstr.

רַב 1 *adj.*, great, much; pl. many. § 43.

רָבָה *to increase, multiply* (§ 44); impf. apoc. יִרְבֵּ and יִרְבֵּ.—Hiph. *to multiply, cause to increase.*—Inf. abs. הִרְבֵּה; הִרְבֵּה *adv.*, much.

רְבִיעִי *adj.*, fourth. § 48.

רָבַץ *to lie down* (of beasts) (st. § 22).

מִרְבֵּץ 3 *m.*, a stall, lair; cstr. מִרְבֵּץ. § 30.

רָגַל *to slander.*

רָגַל 2 *f.*, a foot, du., p. 101.

רָדַף *to pursue.*—Pi. *id.*

רוּחַ 2 *c.*, breath, wind, spirit. Pl. *óth.*

רוּם *to be high, to rise up* (§ 40).—Hiph. *to lift up.* Ex. 40.—Hoph. *pass.*

רָם 1 *adj.*, high, lofty. § 41.

מְרוֹם 1 *m.*, height, high place.

רוּץ *to run* (§ 40).

רָחַב *to be broad, wide* (st. § 22).

רָחֵב 2 *m.*, breadth.

רָחֵב 2 *f.*, Broadway, street. Pl. *óth.*

רָחַם *to love* (§ 36).—Pi. רָחַם *to have pity, compassion, on.* Pu. *pass.*

רָחַץ *to wash* (§ 36).

רָחַק *to be distant, to withdraw* (§ 36).

רָחוֹק 1 *adj.*, distant.

רִיב *to plead, contend* (§ 40).

רִיב 2 *m.*, contention, strife. § 41.

מְרִיבָה *f.*, *id.*

רִיק 2 *m.*, *emptiness, vanity.*

רֵק (רִיק) *empty.*

רָכַב *to ride* (st. § 33).—Hiph. *to set upon a beast.*

רֶמַח 2 *m.*, *a lance, spear.*

רָמַס *to tread.*

רָמַשׁ *to creep.*

רָמִישׁ 2 *m.*, *creeping things, coll.*

רִנָּה 2 *f.*, *a ringing cry, complaint.*

רָעַב *to be hungry* (st. § 22).

רָעֵב 1 *adj.*, *hungry, famished.*

רָעַב 1 *m.*, *hunger, famine.*

רָעָה *to feed, tend* (§ 44).—Ptc.

רֹעֶה *a shepherd.*

רֵעָה *m.*, *a friend*; רֵעֵהוּ . . . אִישׁ *one . . . another.* § 45. 4.

רָעַע *to be evil* (§ 42, st.).—Hiph.

הִרְעֵה *to afflict, injure.*

רָע 1 *adj.*, *evil*; *f.* רָעָה *an evil.*

רָעַשׁ *to quake* (§ 36).—Hiph. *to shake.*

רָעַשׁ 2 *m.*, *earthquake.*

רָפָא *to heal* (§ 38).—Niph. *pass.*

רָצְפָה 2 *f.*, *a coal, hot stone.*

רָקַב *to rot* (st. § 22).

רָקִיעַ 1 *m.*, *firmament.*

רָשָׁע 1 *adj.*, *wicked.*

ש

שָׁאֵב *to draw (water).* § 36.

שָׁאַל *to ask* (§ 36); לֵי *in reference to.*

שְׁאוּל *c.*, *Sheol, the underworld.*

שָׁאוּל *Saul.*

שָׂאַר *to be left over, to remain* (Qal rare).—Hiph. *to leave over.*—Niph. *pass.*

שָׁבַה § 44 *f.*, *to take captive.*

שִׁבְטָה 2 *m.*, *rod, sceptre, tribe.*

שִׁבְעָה 2 *seven*; שִׁבְעִי *seventh.* § 48.

שָׁבַע Qal not in use.—Niph. *to swear* (§ 37).

שָׁבַר *to break.*—Niph. *pass.* Ptc.

נִשְׁבָּר *broken.*—Pi. *to break in pieces.*

שָׁבַר 2 *i.*, and שִׁבָּר 1 *m.*, *breach.*

שָׁבַר *to buy or sell corn.*

שָׁבַר 2 *m.*, *grain, corn.*

שָׁבַח *to rest, cease.*—Hiph. *to finish.*

שָׁבַח 1 *c.*, *rest, sabbath.*

שָׁדִי *m.*, *almighty (?) generally with אֵל God.*

שׁוּב *to turn, return* (§ 40).—

Hiph. *to restore, bring back.*

שׁוֹפָר 1 *c.*, *a trumpet.* Pl. *ṣṭh.*

שׁוּק 2 *m.*, *street.* Pl. שׁוּקִים § 41.

שׁוֹר 2 *m.*, *ox.* Pl. שׁוֹרִים § 41.

שָׁחַט *to slay, slaughter* (§ 36, Parad.).

שָׁחַר 2 *m.*, *dawn.*

שָׁחַח Qal not in use.—Pi. *שָׁחַח*

to destroy (§ 36).—Hiph. *id.*;

to act corruptly, to corrupt.—

Niph. *pass.*

שִׁיר 2 *m.*, *a song*; *f.* *id.* § 41.

שִׁית *to set, place* (§ 40).

שָׁכַב *to lie down* (st. § 22).

שָׁכַח *to forget* (§ 37).—Niph. *pass.*

שָׁכַל *to be bereaved (of children)* (st. § 22).

שִׁכְמוֹ *m.*, *shoulder.* Suff. שִׁכְמוֹ.

שָׁכַן *to dwell.*—Impf. יִשְׁכֹּן (§ 22. 2).

Hiph. *to cause to dwell, place.*

מִשְׁכָּן 1 *m.*, dwelling, tabernacle.

שָׁכַר *to be drunken* (st. § 22).

שָׁלַח *to send, stretch out*.—Pi. *send away; let go*.

שֻׁלְחָן 2 *c.*, a table.

שָׁלַךְ Qal not in use.—Hiph. *to cast, cast off*.—Hoph. *pass*.

שָׁלֵם *to be whole, sound* (st. § 22).

—Pi. *to complete, perform, pay*.

שָׁלֵם 1 *adj.*, whole, sound.

שָׁלוֹם 1 *m.*, soundness, health, peace.

שָׁלֹשׁ 1 *adj.*, three. § 48.

שָׁם *adv.*, there; שָׁמָּה *thither*; מִשָּׁם *from there, thence*.

שֵׁם 3 *m.*, a name. Pl. שִׁמוֹת. § 30. 2.

שָׁמַד Qal not in use.—Hiph. *to destroy*.—Niph. *pass*.

שָׁמוּאֵל Samuel.

שָׁמַיִם 1 *pl.*, heaven, heavens. § 16. 5.

שָׁמֵם *to be desolate* (§ 42). Impf.

יֵשֵׁם, יֵשֵׁם and יֵשֵׁם.—Hiph. *to desolate*.—Niph. *pass*.

שָׁמַע *to hear, listen to*, אֶל, ל, ב, (st. § 22).—Niph. *pass*.

שִׁמְעָה 2 *m.*, a report.

שָׁמַר *to keep, watch*.—Niph. *to take heed, beware*.—Hithp. *to keep oneself*.

שָׁמַר 3 *ptc.*, watchman.

מִשְׁמָר 1 *m.*, and מִשְׁמָרָה *f.*, ward, watch, observance. § 29. 3.

שָׁמֶשׁ 2 *c.*, the sun.

שָׁמְשׁוֹן Samson.

שָׁנָה 1 *f.*, a year. Pl. שָׁנִים (Poet. *ôth*).

שְׁנַיִם *du.*, two. § 48.

שֵׁנִי 1 *adj.*, second. § 48.

שָׁעַן Qal not in use.—Niph. *to lean, rest on*.

שַׁעַר 2 *c.*, a gate.

שַׁפְּחָה 2 *f.*, handmaid.

שָׁפַט *to judge*.—Niph. *to litigate*.

שֹׁפֵט 3 *ptc.*, a judge.

מִשְׁפָּח 1 *m.*, judgment.

שָׁפַף *to pour out, spill*.—Niph. *pass*.

שָׁפַל *to be low, abased* (st. § 22).

שָׁקַל *to weigh*.—Niph. *pass*.

שָׂרַץ *to swarm; with acc*.

שָׂרִיץ 2 *m.*, creeping things.

שָׂרַח Qal not in use.—Pi. שָׂרַח *to serve, minister* (§ 36).

שָׂקָה See next word.

שָׂתָה *to drink* (§ 44).—Impf.

apoc. יָשַׁת.—Niph. *pass*.—

Hiph. הִשְׁקָה *to give drink, to water*.

מִשְׁקָה *m.* *ptc.*, a cupbearer, butler; also butlership.

מִשְׁתָּה *m.*, a feast.

ש

שָׁבַע *to be sated, satisfied* (st. § 37); *with, acc*.—Hiph. *to satisfy; one with—, two acc*.

שָׂדֶה (שָׂדֵי poet.) 1 *m.*, a field.

§ 45. 3.

שָׂחַק *to laugh* (§ 36); Pi. *to play, sport*.

שָׁחָה *f.*, meditation.

שָׂם *to set, place* (§ 40).

שָׁבַל 2 *i. m.*, understanding.

שָׂמַח, שָׂמַח *to rejoice, be glad* (§ 37).

שִׂמְחָה adj., *glad, joyful*.

שָׂנֵא to hate (§ 38. st.).

שִׁפְהָ 1 f., *lip, edge, bank; du.*

שִׁפְתָּיִם pp. 68 f.

שָׂרָה Sarah.

שָׂרַף to burn.—Niph. pass.

שֶׁרָף 1 m., *a seraph*.

שֶׁר 1 m., *a prince, captain*. § 43.

ת

תִּבְנָה 1 f., *ark* (עֵז firm).

תֹּחַף 2 m., *midst*; cstr. תֹּחֶף, § 41.

בְּתוֹכִי within me.

תּוֹלְדוֹת pl. f., *generations, history*
(see יָלַד).

תּוֹרָה f., *instruction, law* (יָרָה).

תַּחַת prep., *under, beneath, instead of*.—Suff. תַּחֲתִי. § 36. 2.

תָּמַם to be complete, ended (§ 42).

—Impf. יָתַם.—Hiph. to complete, finish.

תָּם 1 adj., *complete, perfect* (§ 43).

תָּמִים 1 adj., *id.*

תָּמִיד adv., *continually*.

תָּמָר 2 m., *a palm tree*.

תִּפְאָרֶת and תִּפְאָרָה 2 f., *glory*.

תַּפִּלָּה prayer.

תָּקַע to strike, blow (a trumpet).

תִּרְדָּמָה f., *a deep sleep* (רָדַם).

תִּשְׁעָה. See יָשַׁע.

ADDENDA.

On p. 189, col. 2, insert—

מֵאַיִן (where, not used), only in the compound מֵאַיִן whence ?

On p. 190, col. 1, insert—

אֵינָהּ (אֵין with הִי locale, § 17. 3), *whither* ?

On p. 190, col. 2, insert—

בִּינָה 1 f., *understanding*.

On p. 193, col. 2, insert—

חָסָה to seek refuge (to trust); בָּ in.

On p. 193, col. 2, insert—

חָסַר to lack, need (§§ 22, 34).

On p. 194, col. 2, insert—

יַעֲקֹב Jacob.

On p. 198, col. 1, insert—

נֹחַ Noah.

On p. 204, col. 1, insert—

שְׁלֹמֹה Solomon.

PARADIGMS OF VERBS.

THE REGULAR

Qal

Reflexive
Niph'al

act.

stat.

Perf. Sing. 3 m.

קָטַל

קָטַן קָבַד

נִקְטַל

3 f.

קָטְלָה

קָטְנָה קָבְדָה

נִקְטְלָה

2 m.

קָטַלְתָּ

קָטַנְתָּ קָבַדְתָּ

נִקְטַלְתָּ

2 f.

קָטַלְתְּ

קָטַנְתְּ קָבַדְתְּ

נִקְטַלְתְּ

1 c.

קָטַלְתִּי

קָטַנְתִּי קָבַדְתִּי

נִקְטַלְתִּי

Plur. 3 c.

קָטְלוּ

קָטְנוּ קָבְדוּ

נִקְטְלוּ

2 m.

קָטַלְתֶּם

קָטַנְתֶּם קָבַדְתֶּם

נִקְטַלְתֶּם

2 f.

קָטַלְתֶּן

קָטַנְתֶּן קָבַדְתֶּן

נִקְטַלְתֶּן

1 c.

קָטַלְנוּ

קָטַפְנוּ קָבַדְנוּ

נִקְטַלְנוּ

Impf. Sing. 3 m.

יִקְטַל

יִקְטֹן יִקְבֹּד

יִנְקַטַל

3 f.

תִּקְטַל

תִּקְטֹן תִּקְבֹּד

תִּנְקַטַל

2 m.

תִּקְטַלְתָּ

תִּקְטַנְתָּ תִּקְבֹּדְתָּ

תִּנְקַטַלְתָּ

2 f.

(וְ) תִּקְטַלְתְּ

תִּקְבֹּדְתְּ

תִּנְקַטַלְתְּ

1 c.

אִקְטַל

אִקְבֹּד

(אִנְקַטַל)

Plur. 3 m.

(וְ) יִקְטְלוּ

יִקְבְּדוּ

יִנְקַטְלוּ

3 f.

תִּקְטַלְנָה

תִּקְבֹּדְנָה

תִּנְקַטְלָנָה

2 m.

(וְ) תִּקְטַלְתֶּם

תִּקְבֹּדְתֶּם

תִּנְקַטַלְתֶּם

2 f.

תִּקְטַלְתֶּן

תִּקְבֹּדְתֶּן

תִּנְקַטַלְתֶּן

1 c.

נִקְטַל

נִקְבֹּד

נִנְקַטַל

Imp. Sing. 2 m.

(קָטְלָה) קָטְלִי

(קָבַדְהָ) קָבְדִּי

(הִקְטַל) הִקְטַלִּי

2 f.

(קָטְלִי) קָטְלִי

קָבְדִּי

הִקְטַלִּי

Plur. 2 m.

קָטְלוּ

קָבְדוּ

הִקְטְלוּ

2 f.

קָטְלֶנָה

קָבְדֶנָה

הִקְטַלְנָה

Jussive 3 sing.

יִקְטַל

יִקְבֹּד

יִנְקַטַל

waw cons. impf.

וַיִּקְטַל

וַיִּקְבֹּד

וַיִּנְקַטַל

Cohortative 1 sing.

אֶקְטַלְהָ

אֶקְבֹּדְהָ

אֶקְטַלְהָ

waw cons. perf.

וַקְטַלְתָּ

&c.

Inf. cstr.

קָטַל

(קָבַד) קָבַד

הִקְטַל

absol.

קָטוּל

קָבוּד

הִקְטַל, נִקְטַל

Part. act.

קָטַל

קָטֹן קָבֹד

נִקְטַל

pass.

קָטִיל

נִקְטָל

CAUSATIVE.

Active

Hon'ble *Statue*

14

THE VERBAL SUFFIXES

See also suffixes to

Qal

<i>Perf.</i>	3 s. m.	3 s. f.	2 s. m.	2 s. f.
<i>Suff.</i>	קָטַל קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
s. 1 c.	קָטַלְתִּי	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ ¹
2 m.	קָטַלְתָּ	קָטַלְתָּ	—	—
2 f.	קָטַלְתְּ &c.	קָטַלְתְּ	—	—
3 m.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
3 f.	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
pl. 1 c.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 m.	קָטַלְתֶּם	קָטַלְתֶּם	—	—
2 f.	קָטַלְתֶּן	קָטַלְתֶּן	—	—
3 m.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
3 f.	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן

<i>Impf.</i>	3 s. m.	3 pl. m.	<i>Imper. s.</i>	<i>pl.</i>
<i>Suff.</i>	יִקְטֹל יִקְטֹלְתָּ	יִקְטֹלוּ יִקְטֹלוּ	קָטַל קָטַלְתָּ	קָטַלוּ קָטַלוּ
s. 1 c.	יִקְטֹלְתִּי יִקְטֹלְתְּ	יִקְטֹלוּ יִקְטֹלוּ	קָטַלְתְּ ² קָטַלְתְּ	קָטַלוּ קָטַלוּ
2 m.	יִקְטֹלְתָּ יִקְטֹלְתָּ	יִקְטֹלוּ יִקְטֹלוּ	—	—
2 f.	יִקְטֹלְתְּ &c.	יִקְטֹלוּ יִקְטֹלוּ	—	—
3 m.	יִקְטֹלְתָּ יִקְטֹלְתָּ	יִקְטֹלוּ יִקְטֹלוּ	קָטַלוּ קָטַלוּ	&c.
3 f.	יִקְטֹלְתְּ (הָ) יִקְטֹלְתְּ	יִקְטֹלוּ יִקְטֹלוּ	קָטַלוּ קָטַלוּ (הָ)	as in
pl. 1 c.	יִקְטֹלְתֶּם יִקְטֹלְתֶּם	יִקְטֹלוּ יִקְטֹלוּ	קָטַלוּ קָטַלוּ	imperf.
2 m.	יִקְטֹלְתֶּם יִקְטֹלְתֶּם	יִקְטֹלוּ יִקְטֹלוּ	—	plural
2 f.	יִקְטֹלְתֶּן יִקְטֹלְתֶּן	יִקְטֹלוּ יִקְטֹלוּ	—	—
3 m.	יִקְטֹלְתֶּם יִקְטֹלְתֶּם	יִקְטֹלוּ יִקְטֹלוּ	קָטַלוּ קָטַלוּ	—
3 f.	יִקְטֹלְתֶּן יִקְטֹלְתֶּן	יִקְטֹלוּ יִקְטֹלוּ	קָטַלוּ קָטַלוּ	—

And so all parts
of *impf.* ending
in a Consonant.

So 2 *pl. m.*,
and 2, 3 *pl. f.*
which becomes
תִּקְטֹלוּ.

¹ This column may be
also written defectively, e.g.
קָטַלְתְּ, &c. ² The first syll.
throughout imperative is
half-open, e.g. קָטַלְתְּ.

REGULAR VERB. § 31.

Lamedh He verbs, p. 229.

Qal					Pi'el
1 s. c.	3 pl. c.	2 pl. c.	1 pl. c.	3 s. m.	
קטלתי	קטלו	קטלתם	קטלנו	קטל	
—	קטלונִי כִּבֵּד'	קטלתיוֹנִי	—	קטלִנִי	
קטלתִּיד	קטלִיד	—	קטלִנִיד	קטלִיד	
קטלתִּיד	קטלִיד	—	&c.	קטלִיד	
קטלתִּיהוּ	קטלִיהוּ	&c.	as 3 pl.	קטלו	
קטלתִּיה	קטלִיה	as 3 pl.	—	קטלִיה	
—	קטלִנו	—	—	קטלִנו	
קטלתִּיכֶם	—	—	—	קטלְכֶם	
קטלתִּיכֶן	—	—	—	קטלְכֶן	
קטלתִּים	קטלִים	—	—	קטלִם	
קטלתִּין	קטלִין	—	—	קטלִין	

*Impf. and imper. with nān energ.**Infin. cstr.*

	קטל	קטל	קטל
קטלִנִי	קטלִי (נִי)	קטלִי	קטלִי
קטלִיד	קטלִיד	קטלִיד	קטלִיד
קטלִיד	קטלִיד	קטלִיד	קטלִיד
קטלִיהוּ	קטלִיהוּ (&c.)	קטלִיהוּ	קטלִיהוּ
קטלִיה	קטלִיה	קטלִיה	קטלִיה
קטלִנו	קטלִנו	קטלִנו	קטלִנו
קטלְכֶם	קטלְכֶם	קטלְכֶם	קטלְכֶם
קטלְכֶן	קטלְכֶן	קטלְכֶן	קטלְכֶן
קטלִם	קטלִם	קטלִם	קטלִם
קטלִין	קטלִין	קטלִין	קטלִין

For the use and meaning of these suff. see § 31. 9 a.

The first syll. is half-open: e.g. כְּתַבוּ, except before ך and כֶּם, where it is closed, e.g. כְּתַבְךָ, כְּתַבְכֶּם; cf. § 31. 3 c.

PE NUN VERB. § 33.

	Qal		Niph.	Hiph.	Hoph.
<i>Perf. Sing.</i> 3 m.	נָפַל	(נָפַשׁ)	נָפַשׁ	הִנָּפַשׁ	הִנָּפַשׁ
3 f.			נָפַשְׁתָּ	הִנָּפַשְׁתָּ	הִנָּפַשְׁתָּ
2 m.			נָפַשְׁתָּ	הִנָּפַשְׁתָּ	הִנָּפַשְׁתָּ
<i>Impf. Sing.</i> 3 m.	יִפֹּשׁ	יִפֹּשׁ	יִנָּפַשׁ	יִנָּפַשׁ	יִנָּפַשׁ
3 f.	תִּפְּשׁ	תִּפְּשׁ	&c.	תִּנָּפַשׁ	
2 m.	תִּפְּשׁ	תִּפְּשׁ		תִּנָּפַשׁ	
2 f.	תִּפְּשִׁי	תִּפְּלִי		תִּנָּפְשִׁי	
1 c.	אִפְּשׁ	אִפְּלִי		אִנָּפַשׁ	
<i>Plur.</i> 3 m.	יִפְּשׁוּ	יִפְּלוּ		יִנָּפְשׁוּ	
3 f.	תִּפְּשׁוּ	תִּפְּלְנָה		תִּנָּפְשׁוּ	
2 m.	תִּפְּשׁוּ	תִּפְּלוּ		תִּנָּפְשׁוּ	
2 f.	תִּפְּשְׁנָה	תִּפְּלְנָה		תִּנָּפְשְׁנָה	
1 c.	נָפַשׁ	נָפַל		נָפַשׁ	
<i>Imp. Sing.</i> 2 m.	פֹּשׁ (פֹּשְׁהוּ)	נָפַל	הִנָּפַשׁ	הִנָּפַשׁ	
2 f.	פֹּשִׁי	נָפְלִי	הִנָּפְשִׁי	הִנָּפְשִׁי	
<i>Plur.</i> 2 m.	פֹּשׁוּ	נָפְלוּ	הִנָּפְשׁוּ	הִנָּפְשׁוּ	wanting
2 f.	פֹּשְׁנָה	נָפְלְנָה	הִנָּפְשְׁנָה	הִנָּפְשְׁנָה	
<i>Juss.</i> 3 sing.				יִפֹּשׁ	
<i>waw cons. impf.</i>				וַיִּפֹּשׁ	
<i>Cohort.</i> 1 sing.	אִפְּשֶׁה			אִנָּפֶשֶׁה	
<i>waw cons. perf.</i>	וַיִּפְּשֶׁה				
<i>Inf. cstr.</i>	נָפֹשׁ	נָפַל	הִנָּפֹשׁ	הִנָּפֹשׁ	הִנָּפֹשׁ
<i>absol.</i>	נָפֹשׁ	נָפַל	הִנָּפֹשׁ	הִנָּפֹשׁ	הִנָּפֹשׁ
<i>Part. act.</i>	נָפֹשׁ	נָפַל	נָפֹשׁ	מִנָּפֹשׁ	
<i>pass.</i>	נָפֹשׁ	—			מִנָּפֹשׁ

PE NUN VERB. § 33.

	Qal	Niph.	Pass. Qal
<i>Perf. Sing.</i> 3 m.	לָקַח	לִקַּח	לָקַח
3 f.	לָקַחָהּ	לִקַּחָהּ	
2 m.	לָקַחְתָּ	לִקַּחְתָּ	
2 f.	לָקַחְתְּ	&c.	
1 c.	לָקַחְתִּי		
<i>Plur.</i> 3 c.	לָקַחוּ		
2 m.	לָקַחְתֶּם		
2 f.			
1 c.	לָקַחְנוּ		
<i>Impf. Sing.</i> 3 m.	יִלָּקֵחַ	יִלָּקֵחַ	יִלָּקֵחַ
3 f.	יִלָּקַחְתִּי	יִלָּקַחְתִּי	
2 m.	יִלָּקַחְתָּ	יִלָּקַחְתָּ	
2 f.	יִלָּקַחְתְּ	יִלָּקַחְתְּ	
1 c.	יִלָּקַחְתִּי	יִלָּקַחְתִּי	
<i>Plur.</i> 3 m.	יִלָּקְחוּ	יִלָּקְחוּ	
3 f.			
2 m.	יִלָּקַחְתֶּם	יִלָּקַחְתֶּם	
2 f.			
1 c.	יִלָּקַחְנוּ	יִלָּקַחְנוּ	
<i>Imp. Sing.</i> 2 m.	קַח, קַחְהָ	קַחְהָ	
2 f.	קַחְי	קַחְי	
<i>Plur.</i> 2 m.	קַחוּ	קַחוּ	
2 f.			
<i>Juss.</i> 3 sing.	יִקַּח	יִקַּח	
<i>waw cons. impf.</i>	יִקַּח	יִקַּח	
<i>Inf. cstr.</i>	לִקְחוֹ (לִקְחוֹ)	לִקְחוֹ	לִקְחוֹ
<i>abs.</i>	לִקְחוֹ	לִקְחוֹ	
<i>Part. act.</i>	לִקְחוֹ	לִקְחוֹ	
<i>pass.</i>	לִקְחוֹ	לִקְחוֹ	

PE GUTTURAL

	Qal		Niph.
	act.	stat.	
<i>Perf. Sing.</i> 3 m.	חָתַם	חָזַק הָכֵם	נָחַתַם נַחֲתָם
3 f.	עָמְדָה		נָעַמְדָה נַעֲמַדָה
2 m.	עָמַדְתָּ		נָעַמַדְתָּ נַעֲמַדְתָּ
2 f.	עָמַדְתְּ		נָעַמַדְתְּ נַעֲמַדְתְּ
1 c.	עָמַדְתִּי		נָעַמַדְתִּי נַעֲמַדְתִּי
<i>Plur.</i> 3 c.	עָמְדוּ		נָעַמְדוּ נַעֲמַדוּ
2 m.	עָמַדְתֶּם		נָעַמַדְתֶּם נַעֲמַדְתֶּם
2 f.	עָמַדְתֶּן		נָעַמַדְתֶּן נַעֲמַדְתֶּן
1 c.	עָמַדְנִי		נָעַמַדְנִי נַעֲמַדְנִי
<i>Impf. Sing.</i> 3 m.	יַחַם יַעֲמַר	יַחֲזֹק יַחַם	יַעֲמַר יַעֲמַר
3 f.	תַּעֲמַר	תַּחֲזֹק	תַּעֲמַר תַּעֲמַר
2 m.	תַּעֲמַר	תַּחֲזֹק	תַּעֲמַר תַּעֲמַר
2 f.	תַּעֲמָרִי	תַּחֲזָרִי	תַּעֲמָרִי תַּעֲמָרִי
1 c.	אֶעֱמַר	אֶחֲזֹק	אֶעֱמַר אֶעֱמַר
<i>Plur.</i> 3 m.	יַעֲמְדוּ	יַחֲזִקוּ	יַעֲמְדוּ יַעֲמְדוּ
3 f.	תַּעֲמַלְנָה	תַּחֲזִקְנָה	תַּעֲמַלְנָה תַּעֲמַלְנָה
2 m.	תַּעֲמְרוּ	תַּחֲזִקוּ	תַּעֲמְרוּ תַּעֲמְרוּ
2 f.	תַּעֲמַלְנָה	תַּחֲזִקְנָה	תַּעֲמַלְנָה תַּעֲמַלְנָה
1 c.	נַעֲמַר	נַחֲזֹק	נַעֲמַר נַעֲמַר
<i>Imp. Sing.</i> 2 m.	עֲמַר	חֲזֹק	הַעֲמַר הַעֲמַר
2 f.	עֲמָרִי	חֲזָרִי	הַעֲמָרִי הַעֲמָרִי
<i>Plur.</i> 2 m.	עֲמְרוּ	חֲזִקוּ	הַעֲמְרוּ הַעֲמְרוּ
2 f.	עֲמַלְנָה	חֲזִקְנָה	הַעֲמַלְנָה הַעֲמַלְנָה
<i>Juss. 3 sing.</i>			
<i>waw cons. impf.</i>	וַיַּעֲמַר	וַיַּחֲזֹק	
<i>Cohort. 1 sing.</i>	אֶעֱמַדְתִּי		
<i>waw cons. perf.</i>	וַעֲמַדְתִּי		
<i>Inf. cstr.</i>	עֲמַר		הַעֲמַר
<i>absol.</i>	עֲמוֹד		נָחַתוֹם נָעַמוֹד
<i>Part. act.</i>	עֹמֵד		נָחַתַם נָעַמֵּד
<i>pass.</i>	עֲמוּד		

VERB. § 34.

Hiph.	
הֶעֱמִיד הַחֲתָנִים	
הֶעֱמִידָהּ	
הֶעֱמִדְתָּ	
הֶעֱמִדְתָּ	
הֶעֱמִדְתִּי	
הֶעֱמִידוּ	
הֶעֱמִדְתֶּם	
הֶעֱמִדְתִּין	
הֶעֱמִדְנִי	
יַעֲמִיד	
תַּעֲמִיד	
תַּעֲמִיד	
תַּעֲמִידִי	
אֶעֱמִיד	
יַעֲמִידוּ	
תַּעֲמִידְנָהּ	
תַּעֲמִידוּ	
תַּעֲמִידְנָהּ	
נִעֲמִיד	
הָעֶמֶד	
הָעֶמֶדִי	
הָעֶמֶדִי	
הָעֶמֶדְנָהּ	
יַעֲמִיד	
נִיַּעֲמִיד	
אֶעֱמִידָהּ	
וְהָעֶמֶדְתָּ	
&c. הָעֶמֶדִי	
הָעֶמֶד	
&c. מִיַּעֲמִיד	

Hoph.	
הֶעֱמַד הַחֲתָנִים	
הֶעֱמַדָהּ	
הֶעֱמַדְתָּ	
הֶעֱמַדְתָּ	
הֶעֱמַדְתִּי	
הֶעֱמַדוּ	
הֶעֱמַדְתֶּם	
הֶעֱמַדְתִּין	
הֶעֱמַדְנִי	
יַעֲמַד	
תַּעֲמַד	
תַּעֲמַד	
תַּעֲמַדִּי	
אֶעֱמַד	
יַעֲמַדוּ	
תַּעֲמַדְנָהּ	
תַּעֲמַדוּ	
תַּעֲמַדְנָהּ	
נִעֲמַד	
הָעֶמֶד	
הָעֶמֶדִי	
הָעֶמֶדִי	
הָעֶמֶדְנָהּ	
יַעֲמַד	
נִיַּעֲמַד	
אֶעֱמַדָהּ	
וְהָעֶמֶדְתָּ	
&c. הָעֶמֶדִי	
הָעֶמֶד	
&c. מִיַּעֲמַד	

PE 'ALEPH. § 35.

Qal	
אָכַל	
יֹאכַל	
תֹּאכַל	
תֹּאכַל	
תֹּאכַלְי	
אָכַל	
יֹאכְלוּ	
תֹּאכְלֶנָּהּ	
תֹּאכְלוּ	
תֹּאכְלֶנָּהּ	
נֹאכַל	
אָכַל	
אָכְלִי	
אָכְלוּ	
אָכְלֶנָּהּ	
יֹאכַל (נִיַּאֲמַר)	
אָכְלָהּ	
אָכַל	
אָכֹל	
אָכַל	
אָכֹל	

‘AYIN GUTTURAL

	Qal	Niph'al
<i>Perf. Sing. 3 m.</i>	נָחַם (נָחַם) פָּחַט	נָחַם נִפְחַט
3 f.	פָּחַטָה שָׁחַטָה	נִפְחַטָה שָׁחַטָה
2 m.	שָׁחַטְתָּ שָׁחַטְתָּ	נִפְחַטְתָּ שָׁחַטְתָּ
2 f.	שָׁחַטְתְּ שָׁחַטְתְּ	נִפְחַטְתְּ שָׁחַטְתְּ
1 c.	שָׁחַטְתִּי שָׁחַטְתִּי	נִפְחַטְתִּי שָׁחַטְתִּי
<i>Plur. 3 c.</i>	שָׁחַטוּ שָׁחַטוּ	נִפְחַטוּ שָׁחַטוּ
2 m.	שָׁחַטְתֶּם שָׁחַטְתֶּם	נִפְחַטְתֶּם שָׁחַטְתֶּם
2 f.	שָׁחַטְתֶּן שָׁחַטְתֶּן	נִפְחַטְתֶּן שָׁחַטְתֶּן
1 c.	שָׁחַטְנוּ שָׁחַטְנוּ	נִפְחַטְנוּ שָׁחַטְנוּ
<i>Impf. Sing. 3 m.</i>	יִשְׁחַט יִשְׁחַט	יִנְחַם יִשְׁחַט
3 f.	תִּשְׁחַט תִּשְׁחַט	תִּנְחַם תִּשְׁחַט
2 m.	תִּשְׁחַט תִּשְׁחַט	תִּנְחַם תִּשְׁחַט
2 f.	תִּשְׁחַטִּי תִשְׁחַטִּי	תִּנְחַם תִּשְׁחַטִּי
1 c.	אֶשְׁחַט אֶשְׁחַט	אֶנְחַם אֶשְׁחַט
<i>Plur. 3 m.</i>	יִשְׁחַטוּ יִשְׁחַטוּ	יִנְחַמוּ יִשְׁחַטוּ
3 f.	תִּשְׁחַטְנָה תִשְׁחַטְנָה	תִּנְחַמוּ תִשְׁחַטְנָה
2 m.	תִּשְׁחַטוּ תִשְׁחַטוּ	תִּנְחַמוּ תִשְׁחַטוּ
2 f.	תִּשְׁחַטְנָה תִשְׁחַטְנָה	תִּנְחַמוּ תִשְׁחַטְנָה
1 c.	נִשְׁחַט נִשְׁחַט	נִנְחַם נִשְׁחַט
<i>Imp. Sing. 2 m.</i>	שָׁחַט שָׁחַט	הִנְחַם הִשְׁחַט
2 f.	שָׁחַטִּי שָׁחַטִּי	הִנְחַטִּי הִשְׁחַטִּי
<i>Plur. 2 m.</i>	שָׁחַטוּ שָׁחַטוּ	הִשְׁחַטוּ הִשְׁחַטוּ
2 f.	שָׁחַטְנָה שָׁחַטְנָה	הִשְׁחַטְנָה הִשְׁחַטְנָה
<i>Juss. 3 sing.</i>	יִשְׁחַט יִשְׁחַט	&c.
<i>waw cons. impf.</i>	וַיִּשְׁחַט וַיִּשְׁחַט	&c.
<i>impf. with suff.</i>	יִשְׁחַטְנִי יִשְׁחַטְנִי	&c.
<i>Inf. estr.</i>	שָׁחַט שָׁחַט	הִנְחַם הִשְׁחַט
<i>absol.</i>	שָׁחַט שָׁחַט	נִשְׁחַט נִשְׁחַט
<i>Part. act.</i>	שָׁחַט שָׁחַט	נִשְׁחַט נִשְׁחַט
<i>pass.</i>	שָׁחוּט שָׁחוּט	נִשְׁחַט נִשְׁחַט

מתנתם מתפרד

LAMEDH GUTTURAL

	Qal	Niph.	Pi'el
<i>Perf. Sing.</i> 3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח
3 f.	שָׁלְחָה	נִשְׁלַחְהָ	שִׁלְּחָהּ
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ
1 c.	שָׁלַחְתִּי	&c.	&c.
<i>Plur.</i> 3 c.	שָׁלְחוּ		
2 m.	שָׁלַחְתֶּם		
2 f.	שָׁלַחְתֶּן		
1 c.	שָׁלַחְנוּ		
<i>Impf. Sing.</i> 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח
<i>Plur.</i> 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
2 m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
<i>Imp. Sing.</i> 2 m.	שְׁלַח	הִשְׁלַח	שְׁלַח
2 f.	שְׁלַחִי	הִשְׁלַחִי	
<i>Plur.</i> 2 m.	שְׁלְחוּ	הִשְׁלְחוּ	
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	
<i>Juss. 3 sing.</i>			
<i>vaw cons. impf.</i>			
<i>impf. with suff.</i>	יִשְׁלַחְנִי	&c.	
<i>Inf. estr.</i>	שְׁלַח	הִשְׁלַח	שְׁלַח
<i>absol.</i>	שְׁלֹחַ	נִשְׁלַח	שְׁלֹחַ
<i>Part. act.</i>	שֹׁלֵחַ	נִשְׁלָחַת	מְשַׁלֵּחַ
<i>pass.</i>	שְׁלֹחִית		

LAMEDH 'ALEPH

	Qal		Niph.
<i>Perf. Sing. 3 m.</i>	מָצָא	מָלָא	נִמְצָא
3 f.	מָצְאָה	מָלְאָה	נִמְצְאָה
2 m.	מָצַאתָ	מָלַאתָ	נִמְצַאתָ
2 f.	מָצַאתְּ	מָלַאתְּ	נִמְצַאתְּ
1 c.	מָצַאתִי	מָלַאתִי	נִמְצַאתִי
<i>Plur. 3 c.</i>	מָצְאוּ	מָלְאוּ	נִמְצְאוּ
2 m.	מָצַאתֶם	מָלַאתֶם	נִמְצַאתֶם
2 f.	מָצַאתֶן	מָלַאתֶן	נִמְצַאתֶן
1 c.	מָצַאתִנִּי	מָלַאתִנִּי	נִמְצַאתִנִּי
<i>Impf. Sing. 3 m.</i>	יִמְצָא	&c.	יִמְצָא
3 f.	תִּמְצָא	יִמְלָא	תִּמְצָא
2 m.	תִּמְצָא		תִּמְצָא
2 f.	תִּמְצְאִי		תִּמְצְאִי
1 c.	אִמְצָא		אִמְצָא
<i>Plur. 3 m.</i>	יִמְצְאוּ		יִמְצְאוּ
3 f.	תִּמְצְאוּנָה		תִּמְצְאוּנָה
2 m.	תִּמְצְאוּ		תִּמְצְאוּ
2 f.	תִּמְצְאוּנָה		תִּמְצְאוּנָה
1 c.	נִמְצָא		נִמְצָא
<i>Imp. Sing. 2 m.</i>	מִצָּא		הִמְצָא
2 f.	מִצְאִי		הִמְצְאִי
<i>Plur. 2 m.</i>	מִצְאוּ		הִמְצְאוּ
2 f.	מִצְאוּנָה		הִמְצְאוּנָה
<i>Juss. 3 sing.</i>			
<i>waw cons. impf.</i>			
<i>waw cons. perf.</i>	וּמִצְאָתָ		&c.
<i>impf. with suff.</i>	יִמְצְאֵנִי		
<i>Inf. estr.</i>	מִצָּא		הִמְצָא
<i>absol.</i>	מִצְוֹא		נִמְצָא
<i>Part. act.</i>	מִצֵּא	מָלֵא	נִמְצֵא
<i>pass.</i>	מִצְוֹא		

VERBS. § 38.

Pi'el	Pu'al	Hithp.	Hiph.	Hoph.
מִצָּא	מִצָּא	הִתְמַצָּא	הִמְצִיא	הִמְצָא
מִצָּאָה	מִצָּאָה	as	הִמְצִיָּאָה	הִמְצָאָה
מִצָּאֶת	מִצָּאֶת ¹	Pi.	הִמְצִאֶת	הִמְצָאֶת ¹
&c.	&c.		הִמְצִאֹת	as
			הִמְצִאֹתִי	Pu.
			הִמְצִיאוֹ	
			הִמְצִיאֹתָם	
			הִמְצִיאֹתָן	
			הִמְצִאֹנִי	
יִמְצָא	יִמְצָא	יִתְמַצָּא	יִמְצִיא	יִמְצָא
as	as	as	יִמְצִיָּא	as
Niph.	Qal	Niph.	יִמְצִיָּא	Qal
			יִמְצִיָּאִי	
			אִמְצִיא	
			יִמְצִיאוֹ	
			יִמְצִאֹנָה	
			יִמְצִיאוֹ	
			יִמְצִאֹנָה	
			נִמְצִיא	
מִצָּא		הִתְמַצָּא	הִמְצָא	
	wanting		הִמְצִיָּאִי	wanting
			הִמְצִיָּאוֹ	
			הִמְצִאֹנָה	
			יִמְצָא	
			וַיִּמְצָא	
			יִמְצִיאוֹנִי	
מִצָּא		הִתְמַצָּא	הִמְצִיָּא	הִמְצָא
מִצָּא			הִמְצָא	
מִמְצָא		מִתְמַצָּא	מִמְצִיא	
	מִמְצָא			מִמְצָא

¹ Or possibly מִצָּאֶת, הִמְצָאֶת, &c. The only existing example of a pf. pass. inflected in a manner to indicate its vowel, is pointed *ā* not *ē*. (Ez. 40. 4.)

PE YODH AND PE

	Verbs פ' ו'.			Niph.
	Qal			
	יָשַׁב	יָרָא	יָרַשׁ	נִשְׁבַּח
<i>Perf. Sing.</i> 3 m.				נִשְׁבְּחָה
3 f.				נִשְׁבַּחְתָּ
2 m.				&c.
2 f.				
1 c.				
<i>Plur.</i> 3 c.				
2 m.				
2 f.				
1 c.				
<i>Impf. Sing.</i> 3 m.	יֹשֵׁב	יִרְאֶה	יִרְשֶׁה	יִשְׁבַּח
3 f.	תֹּשֵׁב			תִּשְׁבַּח
2 m.	תֹּשֵׁב			תִּשְׁבַּח
2 f.	תֹּשְׁבִי			תִּשְׁבְּחִי
1 c.	אֲשֵׁב			אֲשַׁבֵּחַ
<i>Plur.</i> 3 m.	יֹשְׁבוּ			יִשְׁבְּחוּ
3 f.	תֹּשְׁבָנָה			תִּשְׁבְּחֶנָּה
2 m.	תֹּשְׁבוּ			תִּשְׁבְּחוּ
2 f.	תֹּשְׁבָנָה			תִּשְׁבְּחֶנָּה
1 c.	נִשְׁבֵּחַ			נִשְׁבַּח
<i>Imp. Sing.</i> 2 m.	שֵׁב (שְׁבֹה)	יִרְאֵה	רֵשׁ (רֵשׁ)	הִשְׁבַּח
2 f.	שְׁבִי			הִשְׁבְּחִי
<i>Plur.</i> 2 m.	שְׁבוּ			הִשְׁבְּחוּ
2 f.	שְׁבָנָה			הִשְׁבְּחֶנָּה
<i>Juss.</i> 3 sing.				
waw cons. <i>impf.</i>	וַיֹּשֵׁב		וַיִּרְשֶׁה	
<i>Cohort.</i> 1 sing.	אֲשַׁבֵּחַ			
<i>Impf. in a with suff.</i>	יִדְעֵנִי		יִדְעֵהָ <i>Imper.</i>	
<i>Infin. cstr.</i>	שָׁבַח	יִרְאֶה ¹	רֵשׁ	הִשְׁבַּח
absol.	יֹשֵׁב		יִרְשֶׁה	
<i>Part. act.</i>	יֹשֵׁב	יִרְאֶה	יִרְשֶׁה	טֹשֵׁב
pass.	יֹשְׁבוּ		יִרְשֶׁה	

¹ Very rarely יִרְאֵה.

WAW VERBS. § 39.

		Verbs פ"י.		Verbs assimilating.		
Hiph.	Hoph.	Qal	Hiph.	Qal	Niph.	Hiph
הוֹשִׁיב	הוֹשֵׁב	יָנַח	הִינִיחַ	נָצַח	נִצַּח	הִצִּית
הוֹשִׁיבָה	הוֹשֵׁבָה		הִנִּיחָהּ	נָצַח		
הוֹשִׁיבָת	הוֹשֵׁבָת		הִנִּיחָתָּ	נָצַח		
&c.	&c.		&c.			
יֹושֵׁב	יֹושֵׁב	יָנַח	יִנְיַח	נָצַח		נִצַּח
תוֹשִׁיב		תִּנְיַח	תִּנְיַח	נָצַח		
תוֹשִׁיב		תִּנְיַח	תִּנְיַח			
תוֹשִׁיבִי		תִּנְיַחִי	תִּנְיַחִי			
&c.		אִנְיַח	אִנְיַח			
		יִנְיָקוּ	יִנְיָקוּ			
		תִּנְיָקְנָה	תִּנְיָקְנָה			
		תִּנְיָקוּ	תִּנְיָקוּ			
		תִּנְיָקְנָה	תִּנְיָקְנָה			
		נִינַח	נִינַח			
הוֹשֵׁב			הִנְיַח			
הוֹשִׁיבִי			הִנְיָקִי			
הוֹשִׁיבוּ			הִנְיָקוּ			
הוֹשִׁבְנָה			הִנְיָקְנָה			
יֹושֵׁב			יִנְיַח			נִצַּח
נִיֹּשֵׁב			נִיֹּשֵׁב			
הוֹשִׁיב	הוֹשֵׁב		הִנְיַח			
הוֹשֵׁב			הִנְיַח			
מוֹשִׁיב		יִנְיַח	מִינְיַח			מִצִּית
	מוֹשֵׁב	יִנְיַח				

'AYIN WAW AND

Qal

	act.	stat.	
<i>Perf. Sing.</i> 3 m.	קָם	מָח	בָּרַשׁ
3 f.	קָמָה	מָחָה	בָּרָשָׁה
2 m.	קָמַתָּ	מָחָה	בָּרַשְׁתָּ
2 f.	קָמַתְּ	מָחָה	בָּרַשְׁתְּ
1 c.	קָמַתִּי	מָחִי	בָּרַשְׁתִּי
<i>Plur.</i> 3 c.	קָמוּ	מָחוּ	בָּרַשׁוּ
2 m.	קָמַתֶּם	מָחֶם	בָּרַשְׁתֶּם
2 f.	קָמַתְוּ	מָחֶן	בָּרַשְׁתֶּן
1 c.	קָמַנִי	מָחֵנִי	בָּרַשְׁנִי
<i>Impf. Sing.</i> 3 m.	יָקוּם	יָמוּחַ	יָבֹרֵשׁ
3 f.	תָּקוּם		תָּבֹרֵשׁ
2 m.	תָּקוּם		תָּבֹרֵשׁ
2 f.	תָּקוּמִי		תָּבֹרְשִׁי
1 c.	אָקוּם		אָבֹרֵשׁ
<i>Plur.</i> 3 m.	יָקוּמוּ		יָבֹרְשׁוּ
3 f.	תָּקוּמֶינָה		תָּבֹרְשֶׁנָּה
2 m.	תָּקוּמוּ		תָּבֹרְשׁוּ
2 f.	תָּקוּמֶינָה		תָּבֹרְשֶׁנָּה
1 c.	נָקוּם		נָבֹרֵשׁ
<i>Imp. Sing.</i> 2 m.	קוּם סוּמָה	מוּחַ	בוּשׁ
2 f.	קוּמִי		בוּשִׁי
<i>Plur.</i> 2 m.	קוּמוּ		בוּשׁוּ
2 f.	קוּמְנָה		בוּשְׁנָה
<i>Juss.</i> 3 sing.	יָקֻם		יָבֹרֵשׁ
<i>waw cons. impf.</i>	וַיָּקֻם		וַיָּבֹרֵשׁ
<i>Cohort.</i> 1 sing.	אָקוּמָה		אָבֹרְשָׁה
<i>waw cons. perf.</i>	וַקָּמָה		וַבָּרַשְׁתָּ
<i>Inf. cstr.</i>	קוּם	מוּחַ	בוּשׁ
<i>absol.</i>	קוּם	מוּחַ	בוּשׁ
<i>Part. act.</i>	קָם קָמָה	מָח	בוּשׁ
<i>pass.</i>	קוּם קוּמָה		(בוּן בִּין)

YODH VERBS. § 40.

[illegible]

¹ The only examples of 2 *pl.* have *δ*, not *α*.

VERBS DOUBLE

Qal

	<i>act.</i>		<i>stat.</i>	
<i>Perf. Sing.</i> 3 m.	סָבַב (סָב)		קָל	מָל
3 f.	סָבְבָה (סָבָה)		קָלָה	&c.
2 m.	סָבֹוֹת		קָלֹוֹת	
2 f.	סָבֹוֹחַ		קָלֹוֹחַ	
1 c.	סָבֹוֹתִי		קָלֹוֹתִי	
<i>Plur.</i> 3 c.	סָבְבוּ (סָבוּ)		קָלוּ	
2 m.	סָבֹוֹחַם		קָלֹוֹחַם	
2 f.	סָבֹוֹתָן		קָלֹוֹתָן	
1 c.	סָבֹוֹנוּ		קָלֹוֹנוּ	
<i>Impf. Sing.</i> 3 m.	יָסַב	יָסַב	יָקַל	יָמַל
3 f.	תָּסַב	תָּסַב	תָּקַל	תָּמַל
2 m.	תָּסַב	תָּסַב	תָּקַל	תָּמַל
2 f.	תָּסַבִּי	תָּסַבִּי	תָּקַלִּי	תָּמַלִּי
1 c.	אָסַב	אָסַב	אָקַל	אָמַל
<i>Plur.</i> 3 m.	יָסְבוּ	יָסְבוּ	יָקְלוּ	יָמְלוּ
3 f.	תָּסַבְיָנָה	תָּסַבְיָנָה	תָּקַלְיָנָה	תָּמַלְיָנָה
2 m.	תָּסְבוּ	תָּסְבוּ	תָּקְלוּ	תָּמְלוּ
2 f.	תָּסַבְיָנָה	תָּסַבְיָנָה	תָּקַלְיָנָה	תָּמַלְיָנָה
1 c.	נָסַב	נָסַב	נָקַל	נָמַל
<i>Imp. Sing.</i> 2 m.	סֹב			
2 f.	סֹבִי			
<i>Plur.</i> 2 m.	סֹבוּ			
2 f.	סֹבְיָנָה			
<i>Juss.</i> 3 sing.	יָסַב	יָסַב	יָקַל	&c.
<i>waw cons. impf.</i>	וַיָּסַב	וַיָּסַב	וַיָּקַל	
<i>Cohort.</i> 1 sing.	אָסַבָּה	אָסַבָּה	&c.	
<i>waw cons. perf.</i>	וַסְבֹוֹת			
<i>Inf. cstr.</i>	סֹב		קָל	קָל
<i>absol.</i>	סֹבֹוֹב		קָלֹוֹל	
<i>Part. act.</i>	סֹבֵב		קָלֵה	
<i>pass.</i>	סֹבֹוֹר			

'AYIN. § 42.

Niph.	Hiph.	Hoph.
נָסַב	הִסְבִּיחַ	הוּסַב
נִסְבָּה	הִסְבִּיחָהּ	הוּסְבָהּ
נִסְבֹּת	הִסְבִּיחוּ	הוּסְבוּ
נִסְבֹּת	הִסְבִּיחוּ	&c.
נִסְבֹּתִי	הִסְבִּיחוּ	
נִסְבִּי	הִסְבִּיחֵנִי	
נִסְבֹּתָם	הִסְבִּיחוּם	
נִסְבֹּתָן	הִסְבִּיחוּן	
נִסְבֹּנוּ	הִסְבִּיחוּ	
יָסַב	יָסַב יָסַב יָסַב	יָסַב יָסַב יָסַב
תָּסַב	תָּסַב	&c.
תָּסַב	תָּסַב	
תָּסַבִּי	תָּסַבִּי	
אָסַב	אָסַב	
יָסַבוּ	יָסַבוּ	
תָּסַבְיָנָה	תָּסַבְיָנָה	
תָּסַבוּ	תָּסַבוּ	
תָּסַבְיָנָה	תָּסַבְיָנָה	
נָסַב	נָסַב	
הָסַב	הָסַב	
הָסַבִּי	הָסַבִּי	
הָסַבוּ	הָסַבוּ	
הָסַבְיָנָה	הָסַבְיָנָה	
	יָסַב	
	וַיָּסַב	
הָסַב	הָסַב	הוּסַב
הָסַב	הָסַב	
מָסַב מְסַבָּה נָסַב נִסְבָּה		מוּסַב

Forms of Intens.		
Act.	Pass.	Reflex.
קָלַל	קָלַל	הִתְקַלַּל
קוּלַּל	קוּלַּל	הִתְקוּלַּל
קָלְלָהּ	קָלְלָהּ	הִתְקַלְלָהּ
like <i>Pi'el</i> &c. in the Regular Verb.		

LAMEDH HE (LAM. YODH

	Qal	Niph.	Pi'el	Pu'al
<i>Perf. Sing.</i> 3 m.	פָּלַח	נִפְּלַח	פָּלַח	פָּלַח
3 f.	פָּלְחָה	נִפְּלְחָה	פָּלְחָה	פָּלְחָה
2 m.	פָּלַיְתָ	נִפְּלַיְתָ	פָּלַיְתָ ²	פָּלַיְתָ
2 f.	פָּלַיְתָ	&c. נִפְּלַיְתָ	&c.	&c.
1 c.	פָּלַיְתִי	נִפְּלַיְתִי		
<i>Plur.</i> 3 c.	פָּלְחוּ	נִפְּלְחוּ		
2 m.	פָּלַיְחֻם	נִפְּלַיְחֻם		
2 f.	פָּלַיְחוּ	נִפְּלַיְחוּ		
1 c.	פָּלַיְנוּ	נִפְּלַיְנוּ ¹		
<i>Impf. Sing.</i> 3 m.	יִפְּלַח	יִפְּלַח	יִפְּלַח	יִפְּלַח
3 f.	תִּפְּלַח	תִּפְּלַח		
2 m.	תִּפְּלַח	תִּפְּלַח		
2 f.	תִּפְּלִי	תִּפְּלִי		
1 c.	אִפְּלַח	אִפְּלַח		
<i>Plur.</i> 3 m.	יִפְּלֻוּ	יִפְּלֻוּ		
3 f.	תִּפְּלִינָה	תִּפְּלִינָה		
2 m.	תִּפְּלֻוּ	תִּפְּלֻוּ		
2 f.	תִּפְּלִינָה	תִּפְּלִינָה		
1 c.	נִפְּלַח	נִפְּלַח		
<i>Imp. Sing.</i> 2 m.	פָּלַח	הִפְּלַח הִפֵּל	פָּלַח פֵּל	
2 f.	פָּלִי	הִפְּלִי		
<i>Plur.</i> 2 m.	פָּלְחוּ	הִפְּלֻוּ		
2 f.	פָּלַיְנָה	הִפְּלִינָה		
<i>Juss.</i> 3 sing. m.	&c. יִפְּלֵ	יִפֵּל	יִפֵּל	
waw cons. impf.	&c. יִפְּלֵ			
waw cons. perf.	וּפָלַיְתָ	וּנִפְּלַיְתָ		
<i>Inf. cstr.</i>	פָּלֹחַ	הִפְּלֹחַ	פָּלֹחַ	פָּלֹחַ
absol.	פָּלַח	נִפְּלַח	פָּלַח	פָּלַח
<i>Part. act.</i>	פָּלַח—לָה	נִפְּלַח	מִפְּלַח	
pass.	פָּלֹחִי פָּלֹחֶיהָ			מִפְּלֹחַ
stat.	פָּלַח—שָׁה			

¹ 1 pl. Niph. always f.

AND WAW VERBS. § 44.

Hithp.	Hiph.	Hoph.	Suffixes.
הִתְגַּלָּה	הִגְלָה	הִגְלָה	<i>Perf. Sing.</i> 1 c. פָּלַח בְּיָדָיו
הִתְגַּלְּתָה	הִגְלַתָּה	הִגְלַתָּה	2 m. פָּלַחְךָ
הִתְגַּלְּתִּי	הִגְלַתִּי	הִגְלַתִּי	2 f. פָּלַחְךָ
			3 m. פָּלַחְהוּ
			3 f. פָּלַחְהָ
			<i>Plur.</i> 1 c. פָּלַחוּ
			2 m.
			2 f.
			3 m. פָּלַחוּ
			3 f. פָּלַחוּ
יִתְגַּלֵּל	יִגְלֶה	יִגְלֶה	<i>Impf. Sing.</i> 1 c. יִגְלֶה
			2 m. יִגְלֶךָ
			2 f. יִגְלֶךָ
			3 m. יִגְלֶהוּ
			3 f. יִגְלֶהָ
			<i>Plur.</i> 1 c. יִגְלֶנּוּ
			2 m.
			2 f.
			3 m. יִגְלֶם
			3 f. יִגְלֶם
הִתְגַּלְּתָה — פָּלַ	הִגְלַתְּהָ	—	<i>Imp. Sing.</i> 1 c. פָּלַחְיָהּ
			3 m. פָּלַחְהוּ
			3 f. פָּלַחְהָ
יִתְגַּלֵּל	יִגְלֶה		<i>Plur.</i> 1 c. פָּלַחוּ
	יִגְלֶה		3 m. פָּלַחוּ
הִתְגַּלְּתִּי	הִגְלַתִּי	הִגְלַתִּי	
הִתְגַּלְּתָה	הִגְלַתָּה	הִגְלַתָּה	
מִתְגַּלֵּל	מִגְלֶה	מִגְלֶה	

² 1 sing. Pi. Hiph. Hithp. usually *ε*, probably to avoid the threefold *ε*; e. g. פָּלַחְתִּי.

THE ACCENTS.

1. Of the accentual *signs* some stand above, and some below the word ; when above, the sign stands upon the initial cons. of the accented syll., as מִים; when below, it stands after the vowel of the syll., as מִים, except in the case of *holem* and *shureq*, when it is placed under the conson., as יוֹה, רִיחַ. When the accented syll. begins with two cons. the sign is put on the second. A few signs are restricted to particular positions, such as the initial or final letter of a word, and do not indicate the Tone syll.

2. *The Accentual system.*¹ The Accentual system is very intricate and in some parts obscure. A brief outline of its uses as a means of interpunction will here suffice :—

a) The text is broken into verses, *Pesûqîm*, and the end of each *Pāsûq* is marked by the sign :, called *Šôph pašuq* (end of the verse). The accent on the final word is called *Šillûq*, its sign being like Methegh.

הָאָרֶץ Gen. I. 1.

b) The greatest logical pause within the verse is indicated by a sign א called 'Athnah "breathing," or "rest."

הָאָרֶץ אֱלֹהִים Gen. I. 1.

c) If there be two great pauses in the verse the greatest or one next the end of the verse is marked by 'Athnah, and the one nearer the beginning of the verse by sign א called *Š'gôltâ*, as,

בֵּן לְרִקְיעַ הָרִקְיעַ Gen. I. 7.

d) If the clause of words lying between *Šilluq* and 'Athnah, or between 'Athnah and *Šegolta*, or between 'Athnah and the beginning of the verse, *Šegolta* being absent, requires to be divided by a pretty large pause, this is in all these cases marked by a sign ׀ called *Zāqēph qāṭôn*, resembling simple *shewa* placed over the word,² as,

לָמַס׀ מִבְּרִיל הַמִּים אֱלֹהִים Gen. I. 6.

¹ The accents described in a)—f) are known as disjunctives.

² The sign ׀ called *z. gādhôl*, of the same distinctive power, is used when its word is the only word in the accentual clause : as לְהַבְרִיל Gen. I. 14.

e) *R'bhia'*, in appearance like *hôlem*, but standing higher, often indicates subdivisions within *zāqēph* sections : as,

וַיֹּאמֶר אֱלֹהִים הַשָּׁמַיִם הַלַּיְלָה : Gen. I. 14.

f) A distinctive of less power than Zakeph is *Tiphhā*, which marks a pause which the rhythm *requires* as a preliminary to the great pauses indicated by Šilluq and 'Athnaḥ. Its sign ˘ is a line bent backwards, as,

בְּרֵאשִׁית אֱלֹהִים הַשָּׁמַיִם הָאָרֶץ : Gen. I. 1.

g) These are the main distinctive accents, and by stopping at them, as at the stops in modern languages, the reader will do justice to the sense. Very roughly (*a*) may be said to correspond to our full stop (.), (*b*) to our colon (:), (*c*), (*d*) and (*e*) to our semi-colon (;), and (*f*) to our comma (,).

There are several more distinctives of lesser force. There is also a number of conjunctive accents or *Servants*, as they are called, to the disjunctives, accents which are placed on the words that stand immediately before and in close relation with those on which distinctives are placed. It would seem to follow from the variety of the conjunctive signs that they had musical significance, otherwise one conjunctive might have served all distinctives alike. The two most common *conjunctives* are *Mêrkhā* ֿ, which serves Šilluq and *Tiphhā*, and *Mûnāḥ* ˉ, which serves 'Athnaḥ and *Zaqeph*. See Gen. I. 1. 2.

h) The books *Job*, *Proverbs* and *Psalms* have an accentuation in some respects different from that of the other books, called the *Poetical*. The end of the verse is marked as in Prose by Šilluq and Šoph pašūq ; also the great distinction next the end by 'Athnaḥ ; but this is not the greatest distinction in the verse, which is that next the beginning, marked by a sign ˆ, 'Ôlé wəyôrēdh (sometimes wrongly called *Mêrkhā Mahpākh* or *M'huḥpākh*), thus :

וְשָׁעִים : רֵשׁ עֹמֶד יֵשֶׁב : Ps. I. 1.

INDEX OF SUBJECTS.

	Page		Page		Page
Absolute state . . .	58 f.	Changeable		Difficulties of	
Accents 38 ff., 230 f.;		vowels	25 f.	Hebrew	1 f.
in pf. 74; in impf.		Cockney	51	Diphthongs, <i>ê</i> from	
76; with waw cons.		Cohortative 83, 90, 158		<i>ay</i> (<i>az</i>) 8, 127, 144 f.;	
85 f., 125, 145; on		Comparison of		<i>ô</i> from <i>aw</i> (<i>au</i>) 8, 128	
suffixes to nouns		adjs.	161 f.	Dissimilation 118,	
68, to verbs. . .	108 f.	Compensation . .	3, 36		132, 163
Accusative (defin-		Composite sh'wa		Double 'ayin vbs.,	
ite) 49; accus. end-			9 f., 17 f., 35	137 ff.; nouns . .	140 ff.
ing.	61	Conjugation . . .	73	Doubly weak and	
Active vbs. . . .	80	Conjunctions 44, 53, 168		defective vbs. . .	151 f.
Acts 15. 17 . . .	13	Connecting vowel,		Dual 55-57; of	
Adjective, predi-		in nouns 69; in		şegholates . . .	101
cate	44	verbs	107-109	Dutch	99
Adverbs	129, 167 f.	Construct state 58-			
Agent (𐤀 after pass.)	90	61, 65, 67; cstr.		Easy, Hebrew . .	2 f.
'Aleph, prosthetic		pl. of vbal adjs.		Emphatic impera-	
.	23, 163	81; cstr. dual of ş-		tive	84 f.
Alphabet, earlier .	5	gholates 101; cstr.		Esperanto . . .	95
Amos 9. 11, p. 85;		inf. 102, 109 f., 114, 128		Extensive. 73, 89, 95 f.	
9. 12	13				
Arabic	8, 10, 76	Daghesh forte . .	31	Feminine ending	
Aramaic, impf. . .	139	Dag. f. after article	42	55; fem. nouns 56;	
Article 42 ff.; after		Dag. f. conjuncti-		fem. şegholates 102 f.	
prep. 51, conj. . .	53	vum	33	Final clauses 86,	
<i>As—so</i>	87	Dag. f. dirimens .	33		158, 168
Assimilation . . .		Dag. f. implicitum	36, 43	First declension	
.	42, 51, 113, 129	Dag. f. omitted . .	32 f.	63 ff.; 1 st decl.	
'Athnah	71, 230	Dag. lene	30 f.	analogy in vbal	
'Ayin gutt. vbs. . .	120 f.	Declaratory use of		suff.	108
'Ayin waw and		Hithp. 93; of		Fractions	165
yodh vbs. 131 f.,		Hiph.	95	French	23
nouns	134 f.	Declensions, first,		Frequentative	
		63 f.; second, 99 f.;		impf.	157
B'ghadhk'ephath .	30 f.	third	104 f.	Furtive pathah . .	34
Biliteral roots . .	1	De demonstrative		Furtive şeghol . .	99
		pronouns	46 f.		
Causative 73, 95 f.;		Depression of <i>i</i> to <i>e</i>	34	Gaelic	99
caus. use of Pi'el .	92	Deuteronomy 16. 20	3	Genesis 2. 6, p. 78;	

Page	Page	Page
24, 14, p. 41; 32, 6, p. 117; 47, 31 . . . 13	128, 144, 168; inf. cstr. (with or with- out ה)=noun . . . 162	49; with inf. 145; prohibition . . . 83
Gerundive (Niph. ptc.) 90	Inflection . . . 54 f., 73	Niph'al 89 f.
Greek, 2, 3, 159; modern Greek . . . 161	Insertion of dagh. forte 33	Nominal sentences . . 49
Gutturals 34-36; article with g. 42 f.; gutt. vbs. 115-123	Insertion of vowels (δ in pf., ε in impf.) 132, 139	Numerals 163 f.
	Intensive . . . 73, 89, 91 f.	Nun energicum . . . 110
Half-open syllable 22, 28 f.	Interjections . . . 169	
Heavy suffixes . . . 67	Interrogative pro- nouns 48; par- ticles 167 f.	Oaths 168
He locale 61 f.	Intransitive vbs. . . 80	Omission of dagh. forte 32 f.
Helping vowels with suff. 69	Irregular nouns . . 153 f.	Ordinal numerals . . 165
Heterogeneous vowels 38, 136	Irregular vbs. 73, 112 ff.	
Hiph'il 95 ff.; with preformative dropped 132	Italian 23	Participle, 78, 81, 159 f.; with suff. . 110
Hithpa'el 93	Job 3. 26 143	Particles 167
Homogeneous vowels 11, 38	Jussive 83, 158	Passive 90, 92, 96; 78, 114, 142
Hoph'al 96	Kethîbh 41	Paşuq 230
I depressed to e . . . 34	Lamedh 'aleph vbs. 124 f.; lam. gutt. 122 f.; lam. he . . 143 f.	Pathaḥ furtive . . . 34
Imperative 77, 80; emph. 84 f.	Light suffixes . . . 67	Pause 40 f.
Imperfect . . . 72, 157 f.	Luke 1. 1-4 2	Pe'aleph vbs. 110 f.; pe gutt. 115 f.; pe nun 113 f.; pe waw 127 f.; pe yodh . 128 f.
Impf. act. (orig. ya) 76, 116, 131, 138	Mappiq 33	Perfect, 72, 74; of statives 81, 156; uses of . . . 133, 155 f.
Impf. stative (orig. yi) 80, 131, 138	Maqqeph . . . 31, 33, 40	Pi'el 91, 93
Implicit dagh. forte 36, 43	Massôra 13	Pilpel 93, 132
Indefinite pronoun whoever, etc. . . . 48	Mat. 27. 28-30 . . . 2 f.	Pitman 5
Indeterminate sub- ject 142	Matres lectionis . . 11	Plural 55 f.
Indistinct vowels 9 f., 17 f., 26 f.	Mer'kha 231	Pô'el 139
Infinitive absolute 77 f.; construct. 77, 80, 102, 109 f., 114,	Methagh 38 f.	Po'lel 132
	Monosyllables of 1 st decl. 65	Potential (impf.) . . 158
	Moods 72	Prepositions . . . 50-52
	Munaḥ 231	Pronominal suffixes 66-69; to ב, ל, 51; to מן, 53; to אל, על, ער, 70; to אז (acc.), 75; to אין, עוד, 136; to אח, הנה, עם, 142; to תחת, 121; to vbs. 106-111
	N assimilated . . . 113	Pronouns, personal
	Negative, place of,	

	Page		Page		Page
45; demonstrative		of word or syllable		29, 74; v. sentence	
46; relative 47 f.;		23; silent . . .	23	49; v. suffixes	106 ff.
interrogative 48;		Shifting of tone .	40 f.	Verbs assimilating	
indefinite, 48; re-		Shorthand . . .	5	1 st radical	113,
ciprocal, reflexive		Sievers	22	129; vbs. of filling	
90, 93, 150; pro-		Şilluq	71, 230	&c. 2 <i>accus.</i> (96) .	126
nouns repeated for		Şoph paşuq . . .	231	Vowels changeable	
emphasis	142	Sound of letters .	5-7	25 f.; heterogeneous	
Prophetic perfect	156 f.	Stative vbs. 80;		38, 136; his-	
Prosthetic 'aleph	23, 163	impf. 131, 138; pf.		tory of v. system	
Pure long vowels	8, 11		81, 156	13 f.; homogene-	
Pure short vowels .	10	Suffixes, light, heavy		ous 11, 38; in-	
		67; pronominal		distinct 9, 17 f.,	
Qal	71	66-69; verbal	106 ff.	26 f., 28 f.; insert-	
Q ^e rê	41	Superlative degree	161	ed (<i>ê</i> in impf., <i>ô</i>	
Quadriliterals . .	1	Syllables, closed,		in pf.) 132, 139; v.	
Questions	168	open 21; half-		letters 10-12; not	
Quiescent letters	37 f.	open	22, 28 f.	indispensable 5,	
		Syntax relatively		pure long 8, 11, 25;	
		simple	2	short 10; sounds	
R, affinity of <i>r</i> with				8-10; tone-long	
gutturals . . .	35 f., 42 f.	Tenses 72; pf. 74 f.,		8 f.; 26, 63, 99 f.,	
R ^e bhia'	230	impf. 76 f.; Syntax		128, 131, 138; un-	
Recession of tone .	41	of pf. 155 f.; impf. 157 f.		changeable 8, 11,	
Reciprocal action		Textual Vocalization	19 f.		25, 36, 134
.	90, 93, 150	Thinning of <i>a</i> to <i>i</i>		Waw consonantal	
Reflexive action	90, 93	10, 28, 102, 141, 149		and vocalic 37;	
Relative pronouns	47 f.	Third decl. analogy		final <i>w</i> passing	
Root of vb. . .	49, 53, 71	with vbal suff. to		into unaccented <i>î</i>	
		impf.	108 f.		145, 149
Scriptio defectiva,		Tiphha	231	Waw (conjunction)	
plena	20	Tone 24-29; tone-		44, 53; w. consec.	
Şeghol possibly		long vowels 8 f.,			84-86, 159
tone-long and		26, 63, 99 f., 128,		Weak vbs. 112 ff., 151 f.	
pure long	17, 25, 100	131, 138; tone re-			
Şegholate nouns		tracted 41, 85;			
99 f., 135; şeg		thrown forward .	85	Y consonantal and	
feminines 102 f.; şeg.		Transitive vbs. . .	80	vocalic 37; final <i>y</i>	
infin.	114, 128	Unchangeable		passing into ac-	
Şegholta	230	vowels 8, 11, 25, 36, 134		cented <i>î</i> . . .	147 f., 149
Sentences, nominal				Yahweh . . .	41, 46, 49
and verbal . . .	49	Verbal adjectives		Zaqeph gadhol, Z	
Sh ^e wa simple, com-		81; v. inflection		qaṭon	230
posite 9, 17 f., 26 f.,				Zeph. 1. 10 . . .	13
28 f.; at beginning					

INDEX OF HEBREW WORDS.

Page	Page	Page
אֲדֹנָי (see <i>lord</i>) . . . 180	הָ, הֶ, הֵ 167	יְרוּשָׁלַם 103
אֱהָלִים 189	הָ (he loc.) 61 ;	יֵשׁ (with suff.) . . . 130
אֵז 157	cohort. and	יֵשְׁאוּ 33
אֶחָי, אֶחָי . . . 43, 153	emph. imper. 83, 84	יֵשְׁבֹן 80
אֵין (with suff.) 136, 186	הִיָּה 147	יֵתֹן 114
אֵל (with suff.) . . . 70	הִנֵּה (with suff.) . . 142	כָּ (with suff.) . . . 87
אֵל (neg.) 83	הִנֵּיחַ, הִנִּיחַ . . . 133	כָּבֵד 64
אֵלֵהִים (with prepos.) 51	הִעֲדָתִי 133	כָּבֵס 92
אֵם (in oaths,	הִעֲלִיחֵנִי 110	כִּי אֵם 168
questions) . . . 168	הִשְׁתַּחֲוֶה 145	כִּמוֹ 87
אֵשֶׁר 47	וַיֹּאמֶר 85, 119	כִּסְאוֹ 33
אֵת (acc.) 49; with	וַיְהִי 148	כִּפְּר 92
suff. 75	וַיִּסֶּר 34, 131 f.	כִּתְּוָה 64
אֵת (prep.) with	וַיִּרְא 24, 147	לָ (with suff.) . . . 51
suff. 142	וַיִּשְׁתַּחֲוֶה 145	לָ (of agent, with
בָּ (with suff.) . . . 51	חָמָא 24	pass.) 90
בָּאִישׁוֹ 102	חִי, חִי 87, 193	לָא 83
בָּגֵדוֹ 190	חִיָּה 148	לֹאמֹר 51, 119
בֵּין (between) 172, 190	חִלְלָה 169	לִבִּיתִי, לִבֵּת . . . 128
בֶּרֶךְ 120	חֲרָשִׁים 36	לְמַעַן 86, 158, 168, 200
בִּרְכַּת 65	מָרָם 157	לְמַח 114
בְּתִים 136, 153	יָבֵל 80	מ preform. (with
נָדָר 64	יְהוָה 41, 46, 49	nouns) 105, 134,
נֹזֶלֶת 65	יּוֹם 137, 153	141 ; with ptc.. 98
נִיָּא 24	יּוֹמִים 57	מִבְּקִשִּׁים 33
נִמְלִים 141	יִסָּה Hiph. (=adv.) 129	מִי, מִיָּה 48
נִנְכַּחְתּוּ 65	יִפְחָ 114	מִן 51; with suff. 53;
נִדְּבָר, 79, נִדְּבָר . . 92	יִקְחוּ 33	in comparisons . 161
נִדְּעָת 128	יִרְדָּה 64	נָחַם 113
	יִרְכַּת 184 (see <i>side</i>), 195	נָקָה 113
		נָתַן 114

	Page		Page		Page
סָבִיב (with suff.)	168	צָאֵת	128	שָׁחוּ	149
עֲנִי	117	צָלַע	114	שָׁמַחִי	81
עַד (with suff.)	70	קָדָשִׁים	161	שָׁבַח	128
עוֹד (with suff.)	136	קָטָנִים	141	שָׁנְתִים	57
עוֹרִי	34	קָרָא (קָרָה)	125	שָׁרָשִׁים	161
עֵין (<i>du.</i> and <i>pl.</i>)	137	רָאִשׁוֹן	118, 165	שָׁתִים	163
עַל (with suff.)	70	רָדַת	128		
עַם (with suff.)	142	רָפָה	125	תַּחַת (with suff.)	121
פְּתָאִים	149				

WORKS BY
Professor J. E. McFADYEN
B.A.(Oxon.), M.A., D.D.
United Free Church College, Glasgow

INTRODUCTORY HEBREW GRAMMAR.

By the late Professor A. B. DAVIDSON.

Revised throughout by Professor McFADYEN.

Twenty-fourth Edition.

10s. net.

'For beginners, Davidson has long held the field, and after eighteen editions of his book had been exhausted, Dr. McFadyen, who has a gift of lucid exposition equal to the former master's, revised and improved it. A "best seller," other twenty editions may yet be required.'

British Weekly.

**KEY TO THE EXERCISES IN THE
INTRODUCTORY HEBREW GRAMMAR**

WITH EXPLANATORY NOTES.

Second Edition. 10s. net.

'The justification for a Key to such a popular Grammar so widely used by teachers is well put by the author in the Preface. His object is not only to help lonely workers but also self-respecting students who know how to value their opportunity and treat it honestly. A series of notes dealing with the difficulties in the exercises add greatly to the usefulness of the translation.'—*United Free Church of Scotland Record.*

[For other extracts from Reviews see overleaf.]

A CRY FOR JUSTICE: A Study in Amos.

(*Short Course Series.*)

3s. net.

'Fascinatingly done, especially inspiring, this little book is to be highly commended. It is rich in suggestions.'—*Biblical World.*

**THE HISTORICAL NARRATIVE OF THE
OLD TESTAMENT.**

1s. net.

(*Primers for Teachers and Bible-Class Students.*)

'Exceedingly well done. This little treatise, with its marked equanimity and unfaltering conviction, could only have been contributed by one perfectly familiar with the subject, and for that reason will admirably serve the purpose in hand.'—*Glasgow Herald.*

Obtainable from any Bookseller. Postage extra.

EXTRACTS FROM SOME REVIEWS OF THE

KEY TO THE MCFADYEN-DAVIDSON INTRODUCTORY HEBREW GRAMMAR

Second Edition. 10s. net.

'The secret of the mastery of any language is review; and any book which helps a busy pastor to review his Hebrew effectively is a joy indeed. Such a book is this one of Dr. McFadyen. If rightly used it will prove a most valuable assistant in reviewing Hebrew. Besides a check reference on translation it also contains voluminous footnotes to the exercises. These footnotes not only illuminate troublesome problems but also often open fruitful fields for exegesis.'—*Bibliotheca Sacra*.

'A thorough and scholarly piece of work. Excellent notes are attached to the renderings, and these are supplemented by three good indexes comprising Subjects, Hebrew Forms and Words, and Passages quoted. . . . Such a book has long been desired and will be of immense value to hundreds of scattered students and ministers, nor will professional teachers peruse it without profit.'—*Congregational Quarterly*.

'Will a Key not be abused by the students in our colleges? That question is discussed by Prof. McFadyen in his Preface. He has no fear on that score, and he ought to know. In fact, there will probably be general agreement that any loss incurred by the possible misuse of the Key will be far more than counter-balanced by the gain due to its intelligent use and by the immense saving of time in the class. . . . We cannot speak too highly of the Notes which follow the translation of each exercise and explain so fully and illustrate so clearly the grammatical principles involved.'—*Expository Times*.

'There is no doubt that such a book as this should inaugurate a revival of the study of Hebrew in the manses and parsonages of our land. So many ministers drop Hebrew after ordination; but here is a book to their hands that should send them back to their Hebrew grammars with new zest and hope.'—*Australian Christian World*.

'Much more than a Key in the ordinary sense. It will prove helpful to those students who do their own work first and then test it by the Key. But its distinctive value lies in its very full explanatory notes, in which difficulties are cleared up and the phenomena of the language amply illustrated.'—Prof. A. S. PEAKE in *The Holborn Review*.

'Cannot fail to be of the highest service to both teachers and students, while for lonely scholars who aspire to teach themselves the sacred language it will indeed be a precious boon. . . . A book which every Old Testament scholar will wish to have constantly within his reach.'—*British Weekly*.

LEARNING CENTRE
UNIVERSITY OF GLOUCESTERSHIRE

3702970403

492-45 DAV

Ex RE Unit

